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DARTMOUTH COLLEGE.

This valuable institution, to which both solemn and pleasant recollections often transport us, has gathered fresh honors to herself, and conferred new ones on her sons, by cherishing, instead of rebuking, the spirit of liberty in those who are waiting at the posts of her doors for truth and wisdom. The interesting occurrences connected with the glorious Revival of Religion in the year 1815, with which God was pleased to visit and bless that College, are before our mind as but of yesterday.

Two of the venerated Professors of that time yet survive, Adams and Shurtleff, to whom the hoary head is a crown of glory, and towards all of the present officers we have the most respectful sentiments. All these have learned, immediately or remotely, a solemn and salutary lesson from the high-handed, and wicked, and most disgraceful attempt of "the powers that be"—the Rulers of that State, New Hampshire, in the year 1816, if we correctly remember, to wrest out of the hands of the Board of Managers the sacred rights and weighty responsibilities deposited in them by the Charter of the College. We well remember the part then enacted by a certain editor by the name of Isaac Hill, in spreading the most slanderous imputations against the venerable Board and the Officers of the College acting under them. It was the identical spirit, which that gentleman has since evinced in Congress, of ruthless tyranny. Under that spirit the State even now groans, exercising itself as it does in the "high place" of the gubernatorial chair. But Dartmouth is free. She then, 1816, stood firmly in defence of her rights and stood triumphant; for, as it is known to many of our readers, the iniquitous enactment of the State Legislature, sustained as it was by the decision of that Superior Court which was literally the creature of that Legislature,—the iniquitous enactment was, after years of noble warfare against oppression, declared by the SUPREME COURT OF THE UNITED STATES to be in violation of the Constitution, and, therefore, null and void.

This fact ought to be every where known and never forgotten, that the Constitutional patriotism of the present authorities of that State, may be duly estimated, the leading constituent particles of which authorities, with Isaac Hill at their head, are the very men who went that crusade against Dartmouth College and Religion, and now, instead of protecting the citizens in the free exercise of their rights, look on mobs and riots with the complacency indulged by a well-known ancient emperor, who fired Rome, his own capital city, and made pastime of the conflagration.

The *Canadian Academy*, erected by the spirit of freedom, but which by the spirit which yet rules that State, stands *lone and alone, in a meadow* to which it was dragged by a mob, an apt monument of the literary taste, religious zeal, and true liberality of the men of whom we are speaking, and a likeness of what Dartmouth College would have been, if she had not been torn away from the clutches of despots. But, under the awards of a righteous Providence, the College is in a flourishing condition, and is now the *Alma Mater* of hated Abolitionism; in other words, of true liberty and equal rights.

Hear what one of her sons, yet under her fostering care, says of her in an extract from a letter to the Liberator.

In concluding, we cannot refrain from an allusion to the noble and independent stand taken by the government of this College. Although having before them the example of institutions, whose officers had refused to admit a colored American citizen, they were not swayed by so shameful a precedent. Within the halls of Dartmouth, we have such an one, whom we are proud to designate by the title of brother, and also a descendant of the former lords of the wilderness, to whom we are not ashamed to extend the hand of christian sympathy and fellowship. How unlike the tyrannical inquisition in other seminaries that might be mentioned. And shall they not be sustained in such praiseworthy deeds? The call is imperative upon the friends of freedom to uphold them. A discerning public are now making a favorable decision in their behalf, and there is now a prospect that in coming years we shall be straitened unless our borders are enlarged. To the retreats of science do we look for our future legislators, and if the fountain is pure, may not the streams which issue there "make glad the city of our God?"

For the Christian Reflector. PART OF AN ADDRESS Delivered on the Fourth of July, 1826.

"It has long been a subject of regret, that the day set apart and observed in commemoration of a Nation's Birth, should be characterized by so little that indicates the recognition of Divine Sovereignty, and the existence of grateful feeling among the people toward God. It is one thing to be glad and another thing to be grateful. It is one thing to call Washington the father of his country, and it is wholly another matter to call GOD our nation's FATHER. The pride of man loves to think and to say—"Is not this great Babylon that I have builded by the might of my power and for the honor of my majesty?" But, in the midst of such exultation, a voice may fall from heaven, saying—"The kingdom is departed from thee." Instead of going with the Atheistical current, it becomes those citizens who believe that there is a God, who rule among the nations, putting down one and setting up another, to bow with gratitude and reverence before His august Throne, and to ascribe, not the establishment of Columbia's Independence only, but the preservation of that independence, also, with the numerous and great blessings enjoyed by this free, enlightened, and prosperous people, entirely to the benevolence of Jehovah, Israel's God. The divine medium of these blessings is that exalted Being, on whose resture and on whose thigh John saw His name written KING OF KINGS and LORD OF LORDS. To Him, the Prince of Peace, are the kingdoms of this world to be given—to him every knee shall bow. Our nation can never be independent of the great God. If she attempt to throw off His authority, she will forfeit His protection and incur His vengeance. Wasting and milder shall be in her borders. The wisdom of her statesmen cannot save her, neither can the arm of the warrior defend her."

After speaking of certain other sins, the address goes on—"There is another subject which demands the serious attention of every citizen—I mean the subject of SLAVERY—a system at which humanity shudders, and on which Jehovah frowns. The practice of holding our fellow men in slavery is so glaringly inconsistent with the fundamental principles recognized in that celebrated State paper, the Declaration of Independence, that every one must perceive the inconsistency, and regret that such a blot should be seen on our nation's history. 'We hold,' say our fathers, 'that all men are created equal,' &c. If all men are created equal, and are endowed by their Creator with liberty, where is the defence of our slave-laws? They cannot be defended on the ground of color, for some of our slaves have far more relation to the whites than to the blacks, and even the blacks are men, as some of them have recently most satisfactorily proved. Look at Hayti. Who is the President of that free colored nation? He is a colored man, indeed, but one before whom many of our white great men would tremble.

But the Gospel sets this subject in a clear light. The golden rule—That we should do unto others as we would that they should do unto us, precludes the possibility of a righteous slavery. If the citizens of the United States would think it wrong in other men to enslave them, they should think it wrong in themselves to enslave others. This one rule is enough, and we cannot but see that, while this nation remains under this sin, it must lie under the displeasure of the Almighty.

But there are no slaves in New England—why, then, agitate this subject here? I answer, for two principal reasons. 1st. To excite the friends of liberty to faithful and persevering exertions for the removal of this inhuman, unjust, and heaven-daring practice. Christians, let your prayers rise to that God who gave you the goodly heritage you enjoy, in behalf of two millions of your fellow men who are groaning in bondage in this free nation. 2d. The other great reason for agitating this subject here, is that there are men, even in New England, who presume on the floor of Congress, to advocate the American system of slavery. Disgrace be their reward. Is it true, that a people so distinguished by the evident interposition of God in their behalf, when they are oppressed by a foreign power—is it true, that a people who prize liberty above life, have themselves become OPPRESSORS? Holy Avenger of suffering innocence, we deprecate thy wrath—hold back thy thunder. O give the captive liberty!"

It will be observed by the reader that this address was delivered about four years before Mr Garrison began to agitate this subject. It leads for the agitation of the subject at the North for some of the same reasons which have since been given, and contains one "denunciation" of northern apologists, "advocates" of slavery. And, what may appear singular to some, it was delivered by a Colonizationist, since it contains the following sentence—"Let every one, who loves liberty and would not himself be a slave, give of his substance to aid the Colonizationist Society." The address is found in the Christian Secretary of July 1826. The writer, we learn, has since become an Abolitionist. Was he not so then? And was he not chargeable with the crime of "denunciation?" How, then, has it come to pass that this crime has come to be laid exclusively at the door of the Anti-Slavery Society? And why is all the guilt heaped on the head of Mr. Garrison? The writer of these remarks heard another Colonizationist give a most "fanatical" lecture in the Baptist Meeting House in Pawtucket, in the summer of 1830, when that lecturer resorted to "measures," which I have never heard of having been employed by an Abolitionist, viz. he had in the pulpit a great and long chain, which, he said, had been used in fastening several slaves together by the neck. This chain, with no small clanking, he displayed before the audience, hanging it

down before the pulpit, &c. &c. Was this not very much calculated to "outrage" the feelings of the people?

I do, indeed, bless God for these lectures and measures of Colonizationists; but one of the purposes I have in view, is to exonerate Abolitionists of the charge of being the "only" people who have been guilty of "denunciation," and of using "measures to get up an excitement." Another purpose is to show that Northern men did not begin to "agitate" the subject of slavery under Mr. Garrison's influence. The spirit of Abolitionism was abroad before; and it will be found, that, although from certain motives some individuals have seemed to stand forth as advocates for slavery, yet the great body of the people at the North have long had but one mind about it. This the South will ere long learn to be the truth.

A FAIR DEALER.

For the Christian Reflector. MEMORY THE RECORD OF THOUGHTS.

"Memory," says the author of the Natural History of Enthusiasm, "has not really parted with any of its deposits, but holds them faithfully, if not obediently, in reserve against a season when the whole will be demanded of it. Might not the human memory be compared to a field of sepulture, thickly stocked with the remains of many generations? But of all these thousands whose dead heaves the surface, a few only are saved from immediate oblivion, upon tablets and urns, while the many are utterly lost to knowledge. Nevertheless, each of the dead has left in that soil an imperishable germ; and all, without distinction, shall another day start up and claim their dues."

Physical theory of another life, page 72. We present this paragraph rather as a curiosity which may awaken thought and excite reflection, than as being strictly true. That all the dead, small and great, shall awake in the resurrection, there is no doubt. Not an individual of the entire generations of humanity will be overlooked—not one will fail to "hear the voice of the son of God and come forth." But whether every thought, idea, notion, which finds a single moment's lodgment in the mind, shall sometime be recalled, we must yet consider a moot-point, notwithstanding all that has been so ingeniously written upon it.

Another writer says—"No thoughts which have once entered into the mind ever perish." This is the theory. The proof is another thing. Certainly, no proof is given in the illustration supposed to be found in the "field of sepulture."

Here writers and speakers deceive themselves, or, at any rate, are liable to deceive others. The statement which is made for the purpose of illustration, may be very true, and yet the main point may be just as untrue. We once heard the famous John Lealand of Cheshire, make the following striking comparison, which well illustrated his idea, but contributed in no measure to convince us that what he would illustrate is sound doctrine.

"Man in his original state," said Mr. L., "Adam in the state in which he was created, had no sinful character. He was neither holy nor sinful, fit neither for heaven nor for hell. He was then like a block of wood of the same specific gravity with water, thrown into water. It would lie at rest in any part of the water where it might be, neither rising nor sinking. When Adam sinned, the wood became a block of lead, and sunk to the bottom. Such is the state of the sinner. And now, when he is converted, the block of lead is transformed to a balloon, and up it rises to heaven."

One of the hearers soon after remarked that Mr. L. "proved his point very clearly by his comparisons." But it seemed to us then, and it does seem to us now, that the comparison proved nothing. It only illustrated Mr. L.'s conception of the states and mutations of men. We do not believe with him that Adam was neither holy nor sinful, when "God created him in his own image." The doctrine of the preacher needs proof and not merely illustration. So in the case under view. The comparison of the obnoxious thoughts of the mind to the dead in the "field of sepulture," proves nothing. It only illustrates the writer's idea of the all-preserving power of Memory.

Still there may be, and probably is, an approximation to the truth, in the idea. Undoubtedly, every thought which is of a moral nature either good or bad, every intent of the heart, holy or unholy, every passion and affection, pure or impure, leaves some vestigium permanent, some moral trace or lineament on the heart, either good or evil.

If this be so, a vigilant guardianship of the heart, the keeping of the heart with all diligence, the exercise of the thoughts, the attainment of ideas, good or evil, are matters of very grave moment, and every mind should immediately be brought under a rigid discipline, and every heart kept with scrupulous care.

We are forming characters for eternity, and the process is rapidly going on. We need a triple shield about the heart—we need the bulwarks of divine truth, on every moral question, about the understanding. In a word, being already defiled with sin, we need to be "washed and sanctified in the name of the Lord Jesus and by the spirit of God"—"the washing of regeneration and the renewing of the Holy Ghost."

Reader, examine thyself; task thy memory now. What are the moral traces which past thoughts have drawn on the soul?

TRY FRIEND.

Gentle labor preserves health, augments strength, and improves the mind.

Riding is good to regain health, and walking to retain it.

The body should not remain long in one position.

ATTRIBUTES OF CHRIST.

The scriptures attribute to Christ almighty power. He is called THE MIGHTY GOD. He describes himself as the ALPHA and the OMEGA, the beginning and the ending—which was and which is, THE ALMIGHTY. This is a description of Christ. We are told of the working, whereby he is able to subdue all things unto himself. Such are the divine attributes which the Bible ascribes to CHRIST. It is but a small part of the teachings of the Bible, indeed, which can be adduced. It is full of expressions which, by implication or direct assertion, harmonize with those now quoted. These are a specimen. And they show us what Christ is. He is before all things and his years fail not. He is the I AM, THE FIRST AND THE LAST, the same yesterday, and to-day and forever. He knows what is in man. He is the Searcher of the Reins and Hearts. He is, at the same time, in Heaven and on Earth. He is, at the same moment, in every praying circle, and with every minister, and every church, on every side of the world, upholding them and conferring upon them the blessings which they need. He is THE MIGHTY GOD, the Almighty; and able even to subdue all things unto himself. Or to express the whole in a word, as Inspiration hath expressed it; He is THE BRIGHTNESS of the Father's Glory, and the Express Image of his Person. In him dwelleth all the fullness of the Godhead bodily.

Here you have the character of the Redeemer as the Scriptures set it forth. They ascribe to him, you see, the same attributes which they ascribe to the Father. They do it in plain and forcible language, which cannot be misunderstood by any one that is willing to have it as the Bible has represented it. They do it in language which no honest and enlightened criticism can explain away. If you believe the Bible, you must accept this character of the Redeemer. And here is the reason why All Men should honor the SON even as they honor the Father; and why, when he bringeth the FIRST-BORN into the world, He saith, Let All the Angels of God worship him. The intrinsic perfections of his character render Him worthy of such Honor—such Worship.

A Christian is a devout worshipper of Christ. Christ Jesus, we know, was made flesh and dwelt among us. That he might accomplish the great purposes of Redemption, it behooved him in all things to be made like unto his brethren—only without sin. Forasmuch as the children are partakers of flesh and blood, he also himself, we are told, likewise took part of the same. And again, when he cometh into the world, he saith, Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me. But this humanity was a part only of his existence. He tells us of the Glory which he had with the Father before the world was.—DIMMICK.

SPEND MUCH TIME IN PRAYER.

Imitate the example of the prophets and holy men of old—of Abraham, of Jacob, of Daniel, of Jeremiah, of Isaiah and the apostles.

IMITATE THE EXAMPLE OF CHRIST. Oh! if the Son of Man spent much time in prayer, methinks his disciples should. It is recorded (Luke xii. 9,) that Jesus went out into a mountain to pray and continued all night in prayer to God. See the Saviour of the world retiring from the noise and confusion around him, and even leave the society of the chosen twelve. The setting radiance of the sun is upon the mountain tops, and fingers with golden splendor upon the western sky; and the shadows of the evening are dimly stealing over the landscape, the village, and the city. Mark the man of sorrows! Whither does he bend his lonely footsteps? Not to the Holy City; not to the house of his kindred; not even to his beloved Bethany. Behold him toiling up yonder steep ascent, he hastens to the deep-shaded groves upon the mountain's solitary top. Does he go there to seek repose and rest after the fatigues of the day. No. Thither he betakes himself to pray. The first watch of the night passes, and his supplication is not ended—the second, and still he bows in prayer. At the still hour of midnight, when all around were wrapt in the deepest slumbers, the Redeemer of men kept his lonely vigil; his voice in supplication and entreaty rose in solemn cadence upon the night air—the only sound that mingled with the sighing of the mountain breeze. Oh! what a scene was this! What a scene for heaven! What a scene for earth!

It was no unusual thing for Jesus to spend much time in prayer. On one occasion when he had fed the multitude with loaves and fishes, and sent his disciples to the other side of Genesaret, "he went up into a mountain apart to pray; and when evening came, was there alone." It is evident that most of this night was spent in prayer; for he did not go to his disciples walking on the sea, until after the commencement of the fourth watch; that is between three and six o'clock in the morning. On another occasion "he arose up in the morning a great while before day, and departed into a solitary place to pray." Such were the devotional habits of the Lord Jesus Christ.

Would that Christians were more deeply impressed with a sense of their need of that grace which they can only receive in answer to fervent and continued prayer. Are your hopes faint and inconstant? Cannot the reason be found in a neglected closet? Are your graces languishing? Is it not because you spend so little time in devotional retirement? Does the adversary of souls gain many victories? Does the work of God decline? Is it necessary to look beyond our closets to learn the cause? O for more prayer among the people of God. There is no substitute for prayer. There is no other alternative for us but to pray or see the work of God decline.—N. Y. Observer.

TRANSUBSTANTIATION.

The disagreement between the church of England and the church of Rome, in regard to the doctrine of the holy Eucharist, chiefly respects the supposed process denominated transubstantiation. On this point, the church of England teaches that the consecrated bread and wine symbolically represent the body and blood of our Saviour Christ; while the church of Rome contends, that they are actually so transmuted in their essential qualities, as to cease being any longer literal bread and wine, and as henceforth to become his strictly literal and proper, and substantial and material flesh and blood. Here, if I mistake not, is the main disagreement between the two churches. With respect to the doctrine of the real presence, they both hold it; but as we might naturally anticipate, it is severally assumed in those two communions its specific color from the opinions with which it is severally connected. The church of England believes Christ to be really, though spiritually, present with all devout and faithful communicants; so that, although his body and blood be verily and indeed, for every saving and beneficial purpose, taken and received by the faithful in the Lord's supper; yet the body of Christ is given and taken and eaten in the holy supper only after an heavenly and spiritual manner, the mean whereby it is so received and eaten being faith." On the other hand, the church of Rome believes Christ to be not only really, but corporeally and materially, present in the Eucharist; whence of necessity she maintains, that every recipient, good or bad, faithful or unfaithful, partakes of the proper and literal flesh and blood of the glorified Saviour.—Faber's Difficulties of Romanism.

* Church Catech. on the Euch. and Art. xxxviii.

Note. This unscriptural doctrine ought to be known to every Protestant, as it is one of the many papal mysteries by which millions have been deceived. What Faber says of the views of the Church of England is true of the Baptist and other churches.—Ed.

DEVELOPMENTS IN THE CHURCH.

The developments in the southern churches for a year past have been of the most painful character. We need not here record the evidences of their frightful degeneracy. Surely after the pro-slavery resolutions of Southern Methodist conferences, and the vindication of slavery as an institution harmonizing with christianity, by their leading ministers and editors, there can be no doubt that this church in the South is one of the strong pillars of this stupendous system of robbery. Nay they are determined to place their position beyond all doubt. They wish it understood, that they have no fellowship for any sort of abolitionism—modern or ancient, ultra or moderate. In their eyes the gradualist is no better than the immediatist. Even their apologists in the North meet with a stern rebuke if they venture to express the opinion, that slavery is destined gradually to disappear under the benign influences of christianity. While slave-holding Methodists thus contend for the harmony of their institutions with the spirit of christianity, their leading brethren in the North acquiesce by their silence. Their church periodicals take no note of such heresies! their ruling men whisper no breath of censure; their bishops, presiding in conferences, put resolutions directly aimed to maintain the system of slavery, some of them declaring that it is no moral evil, and yet send forth no word of protest or dissent, manifest not the slightest symptom of dissatisfaction. On the contrary, the chief periodical of the church is devoted to an unrelenting warfare against the only men in the nation who are actively engaged in efforts to bring slavery to an end. Leading conferences in the free states pass resolutions of strong censure against ministers belonging to other conferences on account of their unwearied labors in behalf of the cause of human rights; a candidate for the ministry is rejected, solely because of his abolitionism, and as a necessary condition to ordination, pledges are required in one conference of candidates, that they will not discuss the subject of slavery; in fine, the determination is avowed in high places to put down abolitionists by the most energetic measures.

As to the Presbyterian denominations, it is now generally believed, that independent of the agency of other causes in the proceedings of the last General Assembly, hostility to abolitionism had much to do with the division of the church. But from the late declarations of sentiment so freely made by the New School party in the South, it appears evident that they are quite as devoted supporters of slavery, as their Old School brethren. The abolition act of 1818 is boldly affirmed by their leading writers to be an insult to southern Presbyterians, and they urge the necessity of instructing delegates to insist on its repeal. Christian fellowship with slaveholders on anti-slavery grounds seems entirely out of the question. The price of union is, clearly, silence and inaction, complete and perpetual on the question of slavery. Whether the General Assembly which has just risen, has been the scene of compromise so humiliating and sinful, or whether Presbyterian abolitionists in the free states have maintained on this subject their integrity and independence, is yet to be learned.—Report of Ohio A. S. Society.

TRY TO MAKE YOUR FAMILY TEMPERATE.

Explain the subject to them, and endeavor to excite their feelings in its favour. Let them feel the benefits of sobriety by providing for them, as far as you are able, plenty of food, decent clothing, and every thing comfortable. Educate your children, and bring them up in the fear of God. Make your own fireside your home, and when you go abroad, delight to have your family with you. Temperance is the handmaid to domestic happiness.

CONSISTENCY.

On Sunday evening, the 17th June last, the Rev. Jacob Knapp, addressed in the Presbyterian church in the city of Schenectady, about three hundred, who professed recently to have obtained a hope in the pardoning mercy of God, or were determined to persevere until they obtained this hope. Among other good counsel and christian instruction imparted, he urged them never to use any intoxicating liquors; and the first opportunity to unite themselves with a temperance society. "You may resolve not to use any intoxicating drinks yourselves," said Mr. K. and keep your pledge, but if you do not unite with a temperance society, you will be like the oblique and single rays of the sun, producing but little light or heat, but by uniting in temperance associations you apply the sun's glass and bring these rays to a focus, and light and heat and effect is produced." And all the hundreds, who were not before, pledged themselves by rising, not only to abstain from intoxicating liquors, but also to unite with a temperance society. The inconsistency of professors of religion in renting their property for grog-shops or taverns, or in any way contributing to the manufacture or sale of intoxicating drinks—their use of such drinks, however moderate—or their neglecting or refusing to unite with a temperance society, were presented in such glowing colors, drawn to the life, as to make that crowded, overflowing audience feel, that the hand-maid of drunkenness, must soon be banished from the church. May this time quickly come.

Temperance Recorder.

THE TEMPERANCE CAUSE.

We say of this work as Wilberforce said in reference to the slave trade, "In this case it is impossible to retire. I lie down in peace and quiet; I rise up refreshed, and continue my work with alacrity and delight." It is the cause of humanity and religion. God's blessing has rested upon every faithful effort which has been made. And while God is with us, we must succeed. If there is a work that is acceptable and pleasing in his sight, it is that which goes to ameliorate the condition of man, to diminish the amount of human suffering, and augment the sum of earthly happiness. The temperance cause aims at this.—Maryland Temp. Herald.

WHISKEY AMONG THE INDIANS.

Bishop Andrew states that our missions in the Creek Indian nation do not prosper. He gives a number of reasons, the chief of which is, the disastrous effect produced by whiskey. He says that it is carried in immense quantities to the borders of the nation by white men, and in the night Indians smuggle it into the nation, where it is sold to all who choose to buy and drink. He mentions also, that most of the Indians are extremely sore in their feelings on the subject of their removal from their former homes, and that this dissatisfaction is increased by the extreme sickness of their new residence. The mortality among the Creeks has been dreadful.

"A LITTLE AS MEDICINE;"

Or, the Remedy worse than the disease. A lamentable exemplification of the remedy sometimes being worse than the disease, occurred on the holding of the coroner's inquest on the body of Mrs. Serina Salmon, who was found drowned in the basin, opposite the palace, in Kensington Gardens, London. From the evidence of the husband a respectable architect, residing in Stamford street, Blackfriars, it appears that the deceased had, on account of her weak state of health, been advised to take port wine and strengthening potions, by means of which she completely regained her health; but, unfortunately, during the process, imbibed such a partiality for wine and spirituous liquors as to cause her husband and her own relations to relinquish all intercourse with her. The jury returned a verdict of "temporary derangement, brought on by continued intemperance."—English Paper.

CAUSE OF RIOTS AND BLOODSHED.

The frequency of riots in our country should awaken the friends of religion and of morality from one end of our continent to the other. The hour has arrived when something must be done to stay the hand of the reckless brawler and blood-thirsty rioter, or soon our free institutions, and even our churches will be razed to the ground.

At the present time, in all places, there are those who, when prepared by the soul-destroying fiend alcohol (and there are always designing men who are ever ready to furnish it), are ripe for riot, pillage, burning or murder.

Let any party in a minority, in almost any place, attempt to speak or make known sentiments at variance with their wishes, and the signal-gun is fired, the mob assembles, and the work of destruction begins. It matters little what the subjects broached are, so long as it does not meet their views, whether it be temperance, slavery, Graham, politics, or religion; if they say the word, a mob is raised, and always in the vicinity of a tavern or grog-shop. The rioters must be treated—alcohol must be administered, before the tools of wicked and designing men are ready for the work of destruction and death. Were it not for taverns and groggeries, riots would be a stanger here. The heart of man, in its natural state, is not depraved enough without alcohol, he must be made a fiend; alcohol must be administered, till he puts off the man and becomes a devil, and then he is ready to do any work the wicked and designing have planned.

Alcohol is the cause! it is the foundation of almost every riot that has disgraced New England or America. If we would stop riots, we must stop rum-selling; and the time has come. Let the press speak out, let the

pulpit keep not back; or soon the press and the pulpit will be silenced.

The foes are abroad, they meet us at every corner—the cloud, no bigger than a man's hand, is in the horizon. Blood cries from the ground,—*blood spilt by alcohol!* To work, then, all who set any value on our free institutions; or soon they may exist only in name.

Christians, philanthropists, statesmen, look to it, ere it be too late.—*Temp Jour.*

GERRIT SMITH'S LETTER TO JOHN TAPPAN.

PETTERBORO', May 24, 1838.

JOHN TAPPAN, Esq., Boston.

My dear Friend,—I am indebted to your kindness for a copy of a pamphlet containing replies to letters addressed to the Secretaries of the American Board of Commissioners for Foreign Missions, on the propriety of receiving donations made to its treasury by those who hold slaves. Although not acquainted with your views of the subjects discussed in these replies, I will nevertheless frankly state to you some of my own.

I have never supposed that God requires his treasury to be closed against the contributions of wicked men. When the Saviour commended the donation of the widow, he did not object that the treasury was not open to all descriptions of persons. Nor is it ever supposed, that the refusal of the keepers of His treasury to receive improperly and fraudulently obtained gifts, is God's appointed means for precluding such gifts. I say not that this refusal is never to take place. A case may be conceived of, where a gift should be rejected; as when a man goes to the treasury of a benevolent society, saying that he has stolen a sum of money, and proposes to benefit the society with a part of it. But in laying down general rules, we need not make provision for cases of utterly improbable occurrence. The pamphlet before me shows the impracticability of determining on, and still more clearly the impracticability of applying a rule, under which some contributions should be received and others rejected. In the eighteenth verse of the twenty third chapter of Deuteronomy, God forbids the bringing into his treasury of property acquired in the unlawful ways therein specified. But there is no injunction in the case on the keepers of his treasury, and for the obvious reason that, in most instances, where gifts are tendered to them, they are incapable of discriminating, with perfect certainty, between such as are acceptable and such as are not acceptable to the Lord. The passage of scripture under consideration might, as we shall, hereafter, see, be used in connection with others which I shall quote, to prove that the keepers of the Lord's treasury are under obligation to deal plainly and faithfully with the contributors to it; and that this is God's method for excluding improper gifts from it.

My proposition, to which, as to other general propositions, there are exceptions, is that the keepers of the Lord's treasury are to have it open to the gifts of all. But the keepers, and in that capacity, your Board, or the Board of any other religious society, may justly be considered, are required to do much more than to have it open to the gifts of all. They are as clearly bound to admonish their contributors to give right as preachers of the gospel are to admonish their hearers to hear right; for, accessible as the Lord's treasury should be to the gifts of all, it no more follows that these gifts are all acceptable than that they who visit the house of public worship, are all acceptable worshippers. Furthermore, they are to adapt their admonitions to the character of their patrons. If, for instance, it be the characteristic fault of your New England contributors, that they give grudgingly, then your Board are especially to inculcate on that portion of their contributors the duty of giving cheerfully and willingly. If deceitfulness be the peculiar and striking blemish upon the gifts you obtain from the State of New York—if your New York patrons put you off with contributions unworthy of their means, and seek to conceal from you the abundance of these means—if, like Ananias and Sapphira, they keep back part of what their professions pledge them to give, then your Board are to endeavor to impress their New York donors with the Divine abhorrence of deceitful offerings. So also, if there be a section of our country in which they who contribute to the treasury of your Board, are robbers, the Board are not to fail of visiting that section with their abundant and solemn testimonies against the crime of insulting God with sacrifices which are the fruit of robbery. This course would be obviously proper, even though there were no specific authority for it in the Bible. But there is such authority. When Moses made collections for the building and furnishing of the tabernacle, his knowledge of the people led him to apprehend that there might be reluctant contributors amongst them, and hence he spoke of the duty of giving with a "willing heart." It is inferable from his rejoicing in the willingness of the people's gifts, that David also spoke of this duty, when he collected materials for the temple. At another period in their history, the Jews were addicted to deception in their offerings to the Lord; and hence was the curse of God denounced against "the deceiver." At another period, centuries distant from those referred to, God said by his prophet, "I hate robbery for burnt offering." It may be confidently inferred from this declaration, that this erring people were guilty, not of the comparatively small sins of making reluctant offerings and of making deceitful offerings to the Lord, but of presuming, in the hardness of their depravity, to pollute the Divine altar with the fruits of robbery. It may, with reason, be further inferred, that they were peculiarly addicted to this enormous crime at the time this fearful declaration was made.

(To be continued.)

WOMEN AS PETITIONERS.

In the speech which Mr. John Quincy Adams has been making in the House, on the annexation of Texas, we find the following passages—which, with the interwoven remarks of Mr. Pickens, Mr. Legare, Mr. Campbell, and other Southern gentlemen, will no doubt interest our readers. The South Carolinian women spoken of, we presume, are the Misses Grimké.

Sir, I said that with this hand I have had the honor to present the memorials, peti-

tions, and remonstrances, of fifty thousand women, in this house, and on this subject; as many probably as ten thousand of them being inhabitants of my own district; which circumstance imposed on me a double, nay, a triple necessity of defending them and their character against the assault of the honorable chairman. But it so happens, that of the signatures to the 50,000 petitions, I do believe in my conscience, that four-fifths, at least, have been obtained by the influence of two women of South Carolina, natives of that state; from their position, well acquainted with the practical operation of the system; intelligent, well educated, highly accomplished, and bearing a name which South Carolina will not disown. To these two women is their country indebted for a vast proportion of all the petitions coming from their sex in New England, on the subject of Texian annexation. Their own names are attached to one of these petitions; and they are almost the only ones with which I have the honor to be personally acquainted. I say I have the honor, for I deem it an honor. But their right to petition this House on the annexation of Texas, as well as on the subject of slavery itself, its moral character as a system, its political character, and on its influence on the history of mankind, has been openly denied. If there is a gentleman from South Carolina here who is anxious for a correspondence with those ladies for the purpose of a discussion of either or of all those points, I can answer for those ladies that it will be in his power to obtain what he wishes. And if he does enter on the discussion, all I shall say is that I wish him well out of it. [A laugh.]

[Mr. Pickens, of South Carolina, here rose to explain. The gentleman from Massachusetts has alluded to two ladies of my own state, and, as I understand, to certain statements of theirs which have appeared in the papers, and has spoken of their character in very exalted terms, and I do not in the least dispute what he has said; but I take this occasion to say, that I have read the statements alluded to; and, though I know nothing personally respecting the ladies who have put them forth, I must say that I never saw such a tissue of prejudice and misrepresentation as is now going the rounds of the public papers under their names. I have held it my duty to say this, though I do it with reluctance and regret, in order to prevent any false conclusion which might be drawn from the silence of the Representatives of that State after what has been said by that gentleman.]

Mr. Adams. Well; the gentleman admits he has no personal acquaintance with these ladies; and he has not ventured to impeach their characters, or denied that they bear a name which South Carolina will not disown. He says however, that he has read their representations, as contained in the public Journals, and that they are a tissue of prejudice and misrepresentation. I wish, if the gentleman pleases, that he would be so good as to specify the particular misrepresentations with which he charges these ladies, and each of them. He admits that their characters are of an exalted description; yet what they have given to the world is, it seems, a tissue of misrepresentation. Sir, the gentleman himself is in the case of many and many a slaveholder; he knows nothing of the real operation of the system. He speaks of what is known to him. I do not doubt in the least that he is, himself, a kind and indulgent master; so, I do not not, are all the gentlemen who represent his state on this floor. They know not the horrors that belong to the system, and attend it even in their own state; and when they are stated by those who have witnessed them, he calls by the whole a tissue of misrepresentation. But, sir, I put him on the issue of the facts, now made up between him and those ladies. I doubt not, I deny not, the accuracy of his own representations, so far as he knows of them; but he does not know the cruel, the tyrannical, the hard hearted master. He does not know the profligate villain who procreates children from his slaves, and then sells his own children as slaves. He does not know the crushing and destruction of all the tenderest and holiest ties of nature, which that system produces, but which I have seen, with my own eyes in the city of Washington. Twelve months have not passed since a woman, in this District, was taken with her four infant children and separated from her husband, who was a free man, to be sent away, I know not where. That woman, in a dungeon in Alexandria, killed with her own hand two of her children, and attempted to kill the others. She was tried for murder, and, to the honour of human nature I say it, a jury was not to be found in the district which would find her guilty. What was the consequence? A suit at law between the purchaser and seller of the slave. The purchaser considering the contract violated, because the slave had been warranted sound in body and mind, whereas the jury found a verdict declaring her insane; which insanity they inferred from the fact of her having killed her own children. Sir, it was the verdict of an honest jury. The act was not murder. I have seen the woman and her surviving children. She attempted to kill the other two, but they were saved from her hands, and I hope are now free. I say the jury was an honest jury. They did not dare to convict her of murder, though the fact that she killed her children with her own hand was clearly demonstrated before them. The woman was asked how she could perpetrate such an act, for she had been a woman of unblemished character and of pious sentiments. She replied that wrong had been done to her and to them; that she had been sold to Georgia; and that she had sent her children to a better world. The jury took testimony as to her state of mind; for they were desirous to find if possible that she was insane.

[Mr. Legare, of South Carolina, here rose and called Mr. Adams to order. What he was talking about had nothing to do with the question before the House, which was the annexation of Texas to the United States.]

Mr. Elmore requested his colleague to let the gentleman go on with his insane ravings. The chair said it was in the limits of order to give reasons why Texas should not be annexed to the Union; but in stating those reasons there must be some limit; the mat-

ters stated must have a connexion with the subject; when that was wanting, they ceased to be in order. It was a delicate and difficult task to draw the precise line; he hoped the gentleman from Massachusetts would do this for himself, without the necessity of being checked by the Chair.]

[To be continued.]

THE MESSENGER BIRD.

BY MRS. HEMANS.

Some of the native Brazilians pay great veneration to a certain bird, that sings mournfully in the night-time. They say it is a messenger that their deceased friends have sent, and that it brings them news from the other world. See Pizarro's Ceremonies and Religious Customs.

Thou art come from the spirit's land, thou bird!
Thou art come from the spirit's land!
Through the dark pine grove let thy voice be heard,
And tell of the shadowy band!

We know that the bowers are green and fair
In the light of that summer shore:
And we know that the friends we have lost are there,
They are there—and they weep no more.

And we know they have quenched their fever's thirst,
From the fountain of Youth are now;
For there must the stream in its freshness burst,
Which none may find below!

And we know that they will not be lured to earth
From the land of deathless flowers,
By the feast, or the dance, or the song of mirth,
Though their hearts were once with ours.

Though they sat with us, by the night-fire's blaze,
And bent with us the bow,
And heard the tales of our fathers' days,
Which are told to others now!

But tell us, thou bird of the solemn strain!
Can those who have loved, forget?
We call—and they answer not again—
Do they love—do they love us yet?

Doth the warrior think of brother there,
And the father of his child?
And the chief, of those that were wont to share
His wanderings through the wild?

We call them far through the silent night,
And they speak not from cave or hill:
We know, thou bird! that their land is bright,
But say, do they love us still?

We have been favored with the following beautiful answer to the foregoing, by a friend of the Author.—Ed.

ANSWER OF THE MESSENGER BIRD.

BY MRS. S. A. FITZGERALD.

Yes, warrior, thou of a noble tribe;
I am come from that sunny shore:
From that land of undying, deathless flowers,
Where thy lost ones weep no more.

I am sent on the dusky wing of night,
Through thy grove of lofty pine;
To bring thee sweet tidings of loved ones fled:
Who as stars of the firmament shine.

Where all that surrounds them, is bright and fair:
Where tumult and strife may not come;
For the dove, with the olive branch of peace,
Hath there an eternal home.

And they may not again be lured to earth;
For their golden harps are strung;
And their hearts are tuned to a nobler song,
Than ever on earth was sung.

In a mantle of beauty, their spirits are robed,
And spring time eternal is there.
Sweet life wears around them unceasing bloom,
And balmy perfumes fill the air.

No more will they meet, where thy "night fires blaze,
Or bend with thee the bow;
But the law of their blissful land, is love:
Nor can they forgetfulness know.

Then ask not, thou sad and mourning chief,
If those who have loved, forget?
They may not revisit thy wilds again,
But thy love they remember yet.

Unalloyed by the dross of earth, their love
Sends forth a celestial ray;
For it is not the star of the evening there,
But the star of an endless day.

A WORD IN SEASON.

To him who turns his thoughts late to the duties of religion, the time is not only shorter, but the work is greater. The more sin has prevailed, with the more difficulty is its dominion resisted. Habits are formed by repeated acts and therefore old habits are always strongest. The mode of life to which we have been accustomed, and which has entwined itself with all our thoughts and actions, is not quitted but with much difficulty. The want of those vanities, which have hitherto filled the day, is not easily supplied. Accustomed pleasures rush upon the imagination; the passions clamor for their usual gratifications; and sin, though resolutely shaken off, will struggle to regain its former hold.

To overcome all these difficulties, and overcome they must be, who can tell what time will be sufficient? To disburden the conscience, to reclaim the desires, to combat sensuality, and repress vanity, is not the work of an hour or of a day. Many conflicts must be endured, many falls recovered, and many temptations repelled. The deceitfulness of our hearts must be detected by steady and persevering vigilance.

But how much more dreadful does the danger of delay appear, when it is considered, that not only life is every day shorter, and the work of reformation every day greater, but that strength is every day less! It is not only comparatively lessened by the long continuance of bad habits; but if the greater part of our time be past, it is absolutely less by natural decay. In the feebleness of declining life, resolution is apt to languish; and the pains, the sickness, and consequent infirmities of age, too frequently demand so much care for the body, that very little care is, or can be, taken for the soul.

One consideration more ought to be deeply impressed upon every sluggish and dilatory sinner. The penitential sense of sin, and the desire of a new life, when they arise in the mind are to be received as admonitions, excited by our merciful Father, as calls which it is our duty to hear, and our interest to follow; that to turn our thoughts away from them is a new sin; a sin which, often repeated, may at last be punished by an utter forsaking. He that has been called often in vain, may be called no more; and when death comes upon him, he will recollect his broken resolves with unutterable anguish, will wish for time to do what he has hitherto neglected, and lament in vain that his days are few.

Dr. Samuel Johnson.

OUR MOTIVES AND IMPULSES.

One who feels himself interested in the progress of every good cause, desires to suggest a very few thoughts which may tend to the better regulation of the heart, and, then, by consequence, of the practice.

Every rational being, and, indeed, every other, acts under the influence of motives. But, instead of acting as slaves by irresistible coercion, all act freely before God. To enter into no disquisition on the free choice of the irrational animals, it may be assumed that man endowed with REASON and the Moral Sense, has the power of selecting the motives which he follows. The fact that he has such power necessarily indicates that more than one motive may be present before the mind, soliciting its regard and urging its claims, at the same time. Motives, properly, the power that moves or is adapted to move, as the motive power of any machine is that which sets, or tends, or is adapted to set the machine in motion. In mechanics, this power may be impeded or counteracted by various causes. The employer may so have the control of the mechanical power as to withhold its exertion, or to allow it. Without attempting to go into anything like a metaphysical analysis of cause and effect, whether the cause is proximate or remote, I have said enough perhaps for my present purpose.

Man is a machine—not, however, made up of matter only, and possessing attributes appropriate to matter only, but having mind also. He is, then, morally like the mechanical machine, and the employer of that machine, united. So he is responsible for his actions. Having within himself a controlling power, he may not look up and say, as would be fitting to a great water-wheel to say, if it had a tongue, "I am acted on by the torrent of water which pours down upon me, and must move just as I do." Give that wheel a mind, give it man's reason and power of choice, and the case is essentially altered. I am not a "fatalist" nor a "free-thinker." I am not disposed to arrogate to man omnipotence, while I assert his freedom of choice.

As a material machine is not man—so man is not God. But, although man is not God, he has powers bestowed by his Creator, qualifying him to act in view of motives, and to make choice of the motives which he will obey, at the same time that he declines acting agreeably to the demand of other motives. These things, Reason and Conscience, or the Moral sense, enable him to do. But the purpose I have in view, will not be attained, if I stop here. In order to exercise this power of choice of motives, he must have, and he has, the power of regulating, controlling, cherishing, and subduing the impulses of feeling. Without this, self-government could not exist. Impulses of feeling, affection, passion, would always push us on to choose and to do that which would merely gratify feeling. To use an illustration from Astronomy, man would act under the centrifugal force alone, and, of course, would recede farther and farther from the Sun of the Moral world forever. This force must be counteracted by another, the centripetal. This is found in Reason and Conscience, acted on by Truth, the grand attractive, or gravitating principle of the Moral Universe. Having laid down these premises, from which we may all safely reason or draw inferences, I wish to propound to the reader and to myself, the serious question—In our intercourse with society—in our business transactions—in our treatment of our Brethren in Christ, whether in their presence or in their absence, are we controlled—in other words, do we control ourselves, by the due exercise of our reason and conscience? or do we allow ourselves to be swayed, or checked, or propelled by the impulses of feeling only?

Again; have we said or done what we have said or done, agreeably with the convictions of Reason and Conscience, when we have exercised hatred, revenge, jealousy, dislike, contempt, envy, or any malice? Certainly not. But, once more and I have done; how often, and on what occasion, and towards what persons, have we allowed ourselves in any of these feelings?

RESPONSIBILITY.

THE SPIRIT OF REVIVALS

Can be retained only by constant watchfulness and prayer. His presence must be valued, and his great objects kept always before the mind. The Christian ought continually to inquire, whenever he feels in his own heart, or perceives in the aspect of things around him, the evidence of his special presence, Wherefore hath he come? In answer to this question, let him throw his mind at once upon the atoning glory of the Lord Jesus Christ, and into all the objects which were sought for in his incarnation. By these contemplations he may perceive the manner in which he may be able to co-operate with God the Spirit in the plan of redemption. He will thus learn how he can voluntarily subvert those most merciful designs of God, which the Spirit comes down to accomplish. To exhibit the infinite purity of the divine law, for the purpose of convincing and saving the sinner; to unfold the spiritual design and the peculiar glory of the atonement, in order that Christ may be glorified in his redemption, to effect the complete and perpetual establishment of the Divine government, in the hearts of all those who are ordained unto eternal life; these, with all their sublime connections and issues, are the purposes which call forth the presence and energies of the Holy Spirit.

Beware, then, Christian brother! and let no temptation among the many by which you may be assailed, divert you from aiming at the same great objects. Fix your mind intensely upon them. Be willing for any sacrifice, if thus you may work with him. Seek to spread his truth. Study it that you may experience it yourself. Seek to communicate in such a manner as to make impression. Watch to perceive what impressions may be made around you. Pray for the conversion of your fellow men with that spirit with which the Savior himself bled for them. Should the church thus seek after God, what we have already seen of reviving power, would be the beginning of salvation.—N. Y. Evangelist.

There is no evil so inveterate, that Christ can not cure it.—Boz.

CHRISTIAN REFLECTOR.

"Charity rejoiceth in the Truth."

WORCESTER, JULY 20, 1838.

Serious readers of a religious newspaper reasonably look for something in every number which shall both interest and benefit them. Ministers if they do not expect new light on the Bible, hope to see some light from it, which is adapted to remove certain difficulties out of the way to the minds and hearts of the people, so that the truths they enunciate in their hearing may have more ready access to their understanding and conscience. In this way the periodical may become a valuable auxiliary to the pulpit. Pious laymen desire to find in their paper some article which may increase their own piety, or at least preserve its healthy tone; and again, something to which they may invite the attention of their less thoughtful neighbors, with the hope of a salutary impression to be made on them by it. Pious parents feel the need of such an auxiliary as a well conducted weekly periodical, in the great and difficult work of training up their beloved offspring to virtue and heaven.

The godly Teachers in the Sabbath School have a right to expect assistance in their labors of love, in the newspaper, either by the suggestion of some new or improved mode of instruction, or by a happy exposition of passages of Scripture which they wish their pupils to understand, or by some article appropriate to their age, or sex, or degree of improvement in religious knowledge. Indeed, it might be difficult to specify the character of an individual or the relation he holds to others, domestic, religious, or civil, to which such a periodical may not be of some importance. Even a religious Editor desires that the paper he conducts may contain some things, many things, useful and pleasant to himself as well his readers.

These remarks may seem to savour somewhat of a boastful promise by us that every man shall be furnished by us with the desirable matter. But we ask our readers to hear us patiently. We have long believed that the task of an Editor was attended with many embarrassments and with much severe toil; and, in years past, we have been willing to make many allowances, and to do our part of the waiting for a turn to receive our "portion of meat." Moreover, our brethren, who have known most of our feelings touching the attempt to discharge these duties, will bear witness that it was with a solemn and trembling distrust of our ability we accepted the appointment. We have been cheered to the work, however, by the often repeated encouragement—"Go forward, brother, in the name of the Lord;" and in humble reliance on aid more than human, we are endeavoring, in this new sphere, to do what we can to make the publication what it ought to be. We earnestly bespeak the candid forbearance of our readers, and hope that they will consider how various are the classes and how diverse the tastes and wants to be provided for. A paper like this cannot contain that matter only which is suited, in every respect, to any one class of readers. Other allowances, we doubt not, will be made with Christian kindness. We have the pleasure of feeling that we are not laboring in the midst of entire strangers, but, generally, among brethren and friends with whom we have long enjoyed the most friendly intercourse; and, of the very numerous letters addressed to us in relation to our present engagement, one only has been marked with any other than the most friendly sentiments. Had it been otherwise, we could not have risked what we now most cheerfully do. But the main point we had in view in these remarks, which are the first we have ever made in relation to ourselves in this station, is yet omitted, and to this we now most respectfully and feelingly invite the attention of those who take any favorable interest in the enterprise, viz: *The real merit and value of the paper will depend very essentially and extensively on the assistance which it is in the power of our friends to afford.* We need well written articles on all of the great religious and moral subjects treated of in the sacred Scriptures. With these, we know, our brethren are well able to supply us, and we request that they will immediately task their powers to do good in this mode. As our location is in the country, in "the heart of the Commonwealth," we are easy of access by our country brethren, and shall thankfully receive from them, as well as from the city brethren, information of the condition of the churches, of the state of religion among them, and of every thing suitable to appear in our columns.

A single suggestion more. By a brief effort of all our subscribers, our subscription list may easily be doubled, or tripled. If each will procure one or two more, this will be done; and in towns, which now pay ten or fifteen copies, and receive eleven or sixteen, in case the number of subscribers shall be raised to twenty, they will receive twenty-one copies for \$36; if the money is paid in one sum or by one hand.

OHIO ANTI-SLAVERY SOCIETY.

The Third annual Report of this Society has been kindly sent us, from which we have made two important extracts. These, if read in the spirit of candor, will do the reader good. They will serve to clear away from some minds cer-

tain doubts touching Southern views of slavery, and the connection of the Northern church with the Southern in sustaining the system. They furnish intelligence of the progress of the cause of liberty cheering to its friends. The noble and flourishing State of Ohio is fast coming up, in her youthful vigor, to this great moral enterprise. She will not leave her part of the mighty work to be done in the decrepitude of a sinful old age, when with increased burthens, with bad habits made rigid by time, and with diminished energy, the labor might be long and difficult, and the hope of accomplishing it proportionably less. The tree of liberty generally thrives best in a newly broken soil; though recent facts evince the possibility of renewing its growth in an old soil, when "Radical" truth enters the field and lays its "axe at the root" of those old usurpers of the ground which, through neglect, have grown high, even to the overtopping of the tree of the golden fruit.

THE RIGHTS OF WOMAN.

The following are substantially the remarks offered in support of the sentiment below, by the President of the Mass. Temperance Union.

"The fair daughters of Worcester County.—To whom is secured by our Bill of Rights, the natural, essential and inalienable right, of seeking and obtaining safety and happiness in the protecting arms of temperate husbands."

Mr. President,—THIS "RIGHT OF WOMAN," no temperance man will deny, or hesitate to say that it is reasonable that it should be guaranteed to those who have the deepest interest in the cause which has assembled us together, on this birth-day of our nation. Nor will the ladies object to such an "essential right." We are then to assert it in their behalf, as a right which we will ever recognize and defend, with our lives, our liberty, and our sacred honor, relying that the ladies will co-operate with us and hold it as a "reserved right," never to be surrendered, even when they surrender themselves.

History informs us that on the day of a great naval battle, the commander issued the following order:—"England expects every man to do his duty." His officers and men were wrought up by it to heroic deeds, and victory that day waved aloft upon their banners. The ladies of Great Britain caught the enthusiasm, and adopted the order of the day, and wrote it as a Talisman upon their persons, "ENGLAND EXPECTS EVERY MAN TO DO HIS DUTY." Lord Nelson saw that great consequences depended on that day, and are not still more important consequences depending on this day? And will not the ladies come to the rescue, when their future happiness is so very intimately connected with its results? Let them in this County resolve, now, and henceforth, that they will not associate with, or favor the addresses of any man who is a temperate drinker of any intoxicating liquor, and the example will, we may hope, excite the same enthusiasm in New England which the acts of the Hero of the Nile and of Trafalgar, did in the minds of the fair in Old England. Mr. President,—the influence of woman is irresistible, and I invoke the mothers and daughters in this County to contend earnestly for their "home-bred, fireside rights," which have in so many instances been cruelly invaded by the liquor sellers, and which the representatives of the people in General Court assembled, have said shall no longer be tolerated. Can motives be wanting to arouse "the sex who were last at the cross, and first at the tomb" to action? We could refer them to the humane physician of yonder Hospital for the Insane, and they could ask him what has brought very many of his patients to that sad abode, and he would say, intoxicating drink, and add, it has made men monsters of cruelty, and led them with more than savage fury to imbrue their hands in the blood of the wife of their bosom and the pledges of their mutual love, and which has reduced others to idiocy. Let them go then to the Houses of Correction and the Poor Houses, and see those who were born with as bright prospects as any of us, but are now lost forever—the mere wrecks of humanity, and on inquiry they would be told, "Run has done the deed."

If my voice could be sounded in every dwelling in this large and wealthy County, of whose fame and good name, all of us ought to be jealous, and especially those of us who have been blessed with companions who here first saw the light, I would say to the mothers and daughters, ON YOU CHIEFLY DEPENDS THE ONWARD PROGRESS OF THE TEMPERANCE REFORMATION. You hold the power of carrying it on with an impulse which nothing can resist, and it is simply by practising total abstinence towards all who prefer the intoxicating cup to the best gift of our Supreme Benefactor. Your fathers and husbands have fought the great battle, but the enemy, although driven from his entrenchment behind the License Law, yet lives, and now is mustering all his forces, except those who for the "public good" are supported at the public expense, in the State Prison, Houses of Correction, Poor Houses, and Insane Hospitals, and to these he is adding mercenaries of every description, for one more death struggle. Let then every Lady be aware that she has something to do, and look well to her own reserved rights, and encourage their gallant defenders, urging them to abate none of their ardor until the victory is fully achieved. Let them adopt for their motto, "The Ladies of Worcester County expect every man to do his duty," discarding from henceforth every aviator who uses any kind of intoxicating drink as a beverage, be he high or low, rich or poor—using the product of the mill, or the juice of the grape—thus shunning an union which most probably would raise up tenants for the House of Correction and the Insane Hospital. Then our country will be saved, with a great salvation, and temperance and virtue triumph in the Heart, and through the whole Body, of the Commonwealth.

ABOLITION "A NEW THING."—The Connecticut Gazette and Universal Advertiser, bearing date Aug. 6, 1776, has the following:

"Lately published, &c. a Dialogue on the Slavery of the Africans, shewing it to be the duty and interest of the American Colonies to emancipate all their African slaves. With an address to the owners of slaves. Dedicated to the Hon. the Continental Congress."

DOMESTIC RELIGION.

For our first number, we were favored by a valued correspondent with an article on this subject; a subject too much neglected among many professors of religion. We trust that article has done the reader good, and given a new impulse to the delightful, though solemn, duty of family worship in many a house. Strange as it is, it is nevertheless true, that of no duty does the professor of religion need to be more frequently reminded. Some men seem to consider the time so spent, nearly lost. But this is a great mistake. The morning and evening prayer should not be long, but such as our correspondent well describes. In the reading of the Scriptures, however, more time may be profitably occupied. This exercise may be rendered both intellectually and morally profitable, and extremely interesting also, if the right method is pursued. Every member of the family, old enough to read, should be furnished with his or her Bible, for there is, perhaps, no mode in which children sooner learn to read, than this. He listens to father and mother, and brothers and sisters, and his eye, if properly aided, soon learns to catch a word in the book as he hears it pronounced, and when it is his turn, he will feel a strong desire to read his "two verses."

The reading of the whole family may be much improved in this exercise, which is a benefit reaped without sin, at the same time that the matter read is made the primary object of attention. Good reading, slow, correct, distinct, and energetic, with suitable modulation of voice, is of much importance to a good understanding of what is read; and, with proper effort, this may be attained in every family in New England. We have occasionally observed glaring deficiencies in this art, where we had a right to look for better things—so many inaccuracies, so much hurry, so indistinct enunciation, so tedious monotony, that the sense, and force, and beauty of the sentiment were lost. Surely, this practice is not necessary, but may be easily supplanted by a better. It gives increased interest and profit to read two portions of Scripture on each occasion—one historical, or doctrinal, or practical, and the other strictly devotional.

Children may be encouraged to ask a question, occasionally, in a modest manner, and this will quicken the parents in examining the passage alluded to in the question, with more care. By spending a half hour in this way, the mind begins to feel the force of the truth and the solemnity of prayer. Where singing can be suitably performed, (and this may be done without an organ or piano to accompany it, and, if simple words and tunes are chosen, with regular training in a singing school,) let singing follow the reading, and precede the prayer. How changed would many families quickly be, if due regard was paid to these sacred duties.

"Sweet is the work," &c.

This subject is respectfully commended to every parent, who desires domestic peace and prosperity.

HON. J. Q. ADAMS.

In a late interview with a friend, this venerable statesman expressed himself in these words:

"God has long been my hope; and now, as I am about to die, I have a cheerful hope of joining my ancestors in a house not made with hands, eternal in the heavens."

C'mment.—Smaller men than Mr. Adams are ashamed of being thought to be religious. Few, probably, are liable to think them so.

BAPTISTS AND SLAVERY.

A Pennsylvania paper contains the following:

The Ministerial Conference, composed of the Elders of the Steuben Baptist Association, had up the question of Abolition; but after a few remarks by the mover, the discussion was arrested, and the vote matter was rejected, with a unanimity worthy the high standing, correct religious character, and known piety of the clergy of the churches composing the Association—viewing it as a political question, calculated to destroy the harmony and usefulness of ministers and churches," &c.

Alas! what a pity that to "plead for the oppressed," should be "calculated" to do such mischief. Will Baptist Associations in New England, copy the example set them by these ministers? We shall see.

THE GLOBE is round. The Washington Globe quotes with silent approbation a commendatory article on Rev. Hubbard Winslow's 4th of July Oration in Boston, in which article this gentleman is held up in his own light, as it burst from his discourse a few months ago, against, and with the purpose of consuming the Abolitionists, as follows:—"Republican Liberty is not the liberty to say and do what the law allows, but the liberty to say and do what the prevailing voice and will of the brotherhood will allow and protect."

Remark. The Globe does by no means love the Abolitionists. It probably was not aware on what occasion the sentiment was originally uttered.

BAPTISTS IN THE ISLAND OF JAMAICA. We have received from our esteemed friend and brother, Joshua Tinson of Kingston, Jamaica, a tabular view of the churches, stations, schools, &c., in connexion with the Baptist mission in that island, for the year 1837. From the table it appears that the number of ministers is 16—churches 28—whole number of members 18,720. The number added by baptism during the year is 2129—by letter 382—restored 61—died 160—dismissed 320—excluded 267—drawn 34—net increase 1,882. The whole number of inquirers is 17,781—the number of day scholars 2,349—the number of evening scholars 992—the number of Sunday scholars 7,464.

Such results as the above, are most encouraging and cheering to the friends of missions, especially when it is remembered that the first Baptist church in the island, was formed at Kingston, in 1816.

Baptist Record.

QUARTERLY MEETING.

Br. BROWN.—We had the pleasing opportunity of attending the Western Quarterly Meeting of the Lincoln Association which held its last session with the First Baptist church in Whitefield, July 4 and 5. In reference to which we can say, that we never spent the fourth of July with so much satisfaction before. The church with which we convened is small and in quite a tried situation. We assembled in a school house in a pleasant neighborhood, and our peace was not disturbed by the explosion of gunpowder, nor by the filthy conversation of the drunkard, but all was peace and love. The banner of the blessed Saviour was over our heads, and we sat down under his shadow with great delight. There were four discourses in the course of the meeting which were interesting. One circumstance worthy of remark, was the fact, that of the subjects which the preachers selected, as the theme of their discourses—the first was, "Sirs, we would see Jesus;" the second, "Oh that I knew where I might find him;" the third was, "We have found the Messiah." And it really did appear, dear brother, that he was in our midst to bless us. We could adopt the language of the Psalmist, and say, Behold how good and how pleasant it is for brethren to dwell together in unity. At the close of the meeting the union hymn was sung, and we parted in peace to our homes, meditating on the blessings purchased by the precious Saviour for poor unworthy sinners.

JEFFERSON, July 6, 1838.

ROMANISM.

We cannot entirely agree with Rev. Mr. Sperry, a converted Roman Catholic, now lecturing on the subject, "That the only effectual remedy for this alarming evil, is an alteration of our naturalization laws and the prevention of foreigners interfering and voting in our elections."

Our reasons for dissent are many, but we only suggest one or two.

1st. The remedy contains the very evil which we dread, viz. the resort to the civil power to put down a religious sect. This is no better than the method of HENRY VIII.

2d. The use of this remedy pre-supposes the inadequacy of the word of God to correct the errors and remove the evils in civil society, which is a great dishonor to the Gospel.

3d. "Light and love," not any species of persecution, will overcome and remove all the evils apprehended, if brought to BEAR UPON THEM.

Note. Mr. S. is himself a Foreigner.

BARCLAY, THE QUAKER.—"The second part of their literature" (of Protestant ministers generally in his day about 1680) "is logic and philosophy, an art so little useful that, when one that comes to be a true minister hath had it, it is safest for him to forget and lose it; for it is the root and ground of all contention and debate, and the way to make a thing a great deal darker than clearer."

Query. Does not some relic of this old "art" linger about the pulpits of our own times? And does it not sometimes prevent both the truth of the Bible and the understanding of the speaker and hearers? And may it not make a nullity of "Human Responsibility?"

THE DUELIST'S REWARD.—After Aaron Burr's acquittal, bankrupt alike in fortune and in fame, he became for four years a wanderer in Europe; and on his return resumed the practice of his profession in New York; but public opinion was against him. Men who once knew, now shunned him; he had received upon his descending path, an impulse so strong, that nothing could arrest the impetus which forced him lower and lower, until he reached a hiding place from men's scorn in the grave.—N. Y. Review.

Comment.—"The name of the wicked shall rot."

CHURCH ORGANIZED. We learn by the N. H. Baptist Register, that a church of baptized believers was constituted at Orange, in that State, a few weeks since.

ORDINATION. We also learn that Valentine E. Bunker, (Baptist) was ordained to the work of the Gospel ministry at Orange, N. H., on the 19th ult.

A GRATIFYING SCENE. The N. Y. Baptist Register, relates an interesting account of the meeting of five different denominations of Christians on the banks of the Connecticut, for the purpose of observing the ordinance of baptism in its primitive order. Each denomination led forward their flock of converts, through their minister, to be buried with their Redeemer by baptism in the presence of thousands who had assembled to witness the solemn and impressive scene.

LOWELL, MASS. A few Sabbaths since seventy-five were immersed on a profession of their faith in the Saviour by the Baptists, Free Will Baptists, and Methodists.

ORDINATIONS. SAMUEL G. FESSENDEN, was ordained Pastor of the 2d Congregational Church in Thomaston, Me. May 20.

MAY 30, JAMES MEACHAM was ordained Pastor of the Congregational Church, New Haven, Me.

SAMUEL N. DUTTON was ordained Pastor of the United Church and Society, New Haven, Conn. June 27.

ANNALS OF BENEVOLENCE.—The late Frederick Kohne, formerly of Charleston, S. C. but at the time of his death, and for many years previous, a resident at Philadelphia, bequeathed property to the amount of about seven hundred and thirty thousand dollars. The Protestant Episcopal Church, of which Mr. Kohne was a member, receives \$163,000, the House of Refuge \$100,000, Orphan Asylum, \$300,000, &c. The remainder, estimated at \$600,000, he willed to "such charitable institutions in Pennsylvania and South Carolina, as his executors, or the survivor of them, shall deem most beneficial to mankind, and that part of the colored population in each of the said States of Pennsylvania and South Carolina shall partake of the benefits there."

SUMMARY OF NEWS.

GREAT DISPLAY.—THE CORONATION.

The preparations at Westminster Abbey are advancing with much rapidity. The ornamental gallery is in forwardness, and when it is completed, and the new organ, which is described as an instrument of surpassing power and rich tone, is in its destined place, it is expected that the interior of the Abbey will present a coup d'oeil of magnificence and architectural grandeur equal to any thing attempted in Europe on a similar occasion.

Her Majesty's Coronation Robes were made by a Mr. Howe, silk weaver in Castle-street, and when taken from the loom, attracted crowds of people to examine them. The principal robe, which is one of the most superb pieces of manufacture that can be imagined, is 10 yards in length, and of the same pattern as that worn by George IV at his Coronation. Some idea may be formed of the variety, when no less than 20 different shuttles were obliged to be in work at the same time. The principal surface appears to be of massive gold, and the figures, which are bold and considerably raised, are of the most magnificent description.

RESUMPTION OF SPECIE PAYMENTS AT PHILADELPHIA.—The Banks in this city have determined to resume on the 1st of August, notwithstanding all that has appeared to the contrary in the newspapers. This determination has given very general satisfaction to the business portion of the community who now believe that in a short time business will again resume its wonted activity.

The Governor has issued a proclamation calling on the Banks throughout the State to resume by the thirteenth of August next so that had no previous arrangements been entered into for this purpose, they would soon have been compelled to adopt this course.—Philadelphia List.

NARROW ESCAPE. Last week, Miss Mary Clark, daughter of Captain Dyer Clark of Medway, and one of the school teachers in that town, was passing through a pasture containing a number of young cattle, on her way from school. She was suddenly pursued and attacked with great fury, by a three year old heifer, which soon overtook and struck her to the ground with her horns. Her screams brought no one to her relief, and the enraged animal stood in triumph over its prostrate victim, endeavoring to gore her. The horns of the furious creature caught in her dress, and she was alternately thrown into the air, and dashed upon the earth with great violence. Her clothes were literally torn to fragments from her body—and her books, maps and other articles that she was carrying home, were shivered and scattered to the winds. The wild and fiery eyeballs of the infuriated beast, were staring full in her face, preparatory to a more dreadful attack; but still none heard her cry—none came to her rescue, and to use her own significant language, she thought her hour had come, and she commended her soul to God, and believed that she must die there alone.

But actuated by that true spirit of female heroism, which the hour imminent peril will often develop, she resolved to make one effort more, and suddenly springing to her feet, she seized her deadly foe by the horns. The animal immediately plunged at her with all its might, but she held her firm grasp upon the horns, and making what defence she could with her feet, ran backwards until she came to a stone wall, and here, in the unequal strife, a kind providence, she hardly knows how, enabled her to clear the wall and escape, covered with wounds, and blood, and dust, to the nearest house. A physician was called, every attention was paid her by the kind neighbors, and that evening she was removed to her father's dwelling, and is in a fair way to recover.

The young lady had on a red dress and a red shawl. It is well known that some cattle of a peculiar temperament, are attracted and enraged by appearances of this kind, and this sad accident should be a warning to others.

THE CHEROKEES. A letter from Major Gen. Scott to the Governor of Tennessee, under date of 23d June, says:—"I have much pleasure in saying to your Excellency, that of the Cherokees who yet remained in the country, on the 24th ult., probably more than three-fourths have already been collected for emigration by the troops under my command. The other fourth, it is expected, will be collected in eight or ten days more."

About 3000 were sent off to the West, between the 1st and 7th inst., when apprehending that the warm season might prove highly injurious to the Indians, I was induced to suspend a farther emigration until the first of September next.

In the mean time, I propose to hold all the Indians yet to be emigrated, guarded by regular troops, at and around this place, Ross and Gunter's Landing."

Gen Scott adds in a postscript, that he had commenced the discharge of the Tennessee Militia under his command.

A BUGBEAR. It is become quite fashionable of late to denounce all persons, who avow themselves in favor of temperance, of keeping the Sabbath holy, or of any of the great moral principles of the day, as fanatics. The fear of being called a "fanatic," has prevented many an individual from following the dictates of his conscience, and throwing his influence into the scale of truth and virtue. The name, however, is getting too common to produce a permanent ill effect—and already conveys a meaning quite different from illiberal, narrow-minded zeal and bigotry. The National Gazette, speaking of this kind of "fanaticism," which is so frequently denounced by the defenders of intemperance, infidelity, and Sabbath-breaking, says, "would to Heaven that it abounded more than it does. Better that, than the hundreds of taverns, the rude oaths, the dismal evidences of ostentations, brazen immorality, that are encountered in our streets, to the dishonor and defilement of the land."

Boston Mercantile Journal.

WESTERN RAIL ROAD. The grading upon the 32 miles of this road between Chester and the New York line, has been commenced in earnest, and we understand one thousand men can have permanent employment upon the work.—Pittsfield Sun.

INSANITY BROUGHT ON PERSONS IN THE WATER, FROM CANNON BEING FIRED OVER THEM.

At an early hour in the morning of the fourth of July, a young man went into the river at Castle Garden, and at the very moment they leaped into the water, a salute was fired from some heavy pieces of cannon which were contiguous. When the two young men leaped in they remained under water for some seconds, and on rising to the surface, were observed by some bystanders to act in so fantastic and extraordinary a manner, that it was evident that some kind of unusual nature had occurred to them. A boat was therefore immediately procured, and the two young men taken out of the water and brought to the shore, when it was found that both of them had lost their senses, and so totally and entirely, as to be unable to give any explanation of how they had been affected, or what sensation they felt at the moment. Their insanity was not of a violent kind, but rather, what might be termed idiotic, or a total prostration of every intellectual attribute.

In this melancholy condition they were conveyed home to their friends, and remained nearly in the state for two days, at the end of which one of them partially recovered his reason, but the other still remains without any symptom of amendment.

The fatal result of cannon being fired over persons in the water, will cease to appear very extraordinary to any person who has, when a boy, experienced the almost terrific sensation produced on him when under water in a narrow stream, by a common trick, practised by boys, of taking two large stones and striking them forcibly together on the water's edge, immediately over where the swimmer has dived down. A gentleman who witnessed the present occurrence, told us that on one occasion he himself suffered a sort of electric shock which almost deprived him momentarily of his reason, from a common musket being fired over him, while he was under the water.—N. Y. Journal of Commerce.

The Mayor of Charleston has published a list of the donations made to the sufferers by the late fire in that place, from which it appears that South Carolina gave in round numbers, \$77,000; Georgia \$30,000; Pennsylvania \$28,000; New York \$15,000; Massachusetts \$6,000; and Virginia \$5,000. Whole amount received, \$180,000.

During the late anniversary of the Wesleyan Missionary Society, held in London, upwards of thirty thousand dollars were collected. A sum unprecedented at any charitable festival.

A rattlesnake it is said has been killed in Perry co., Ala., over 13 feet long, containing an entire fox within him.

A dwelling house in Westborough, occupied by Rev. Otis Converse, was struck by lightning during the thunder shower last Tuesday evening and considerably injured. Fortunately no person was in the house at the time, as they had but just before left it to go to a near neighbor's. The fluid passed down the chimney, splashing the wood work about it, and then passed off by the bell-wire.—Bos. Pat.

DROWNED, in Leominster, on the 8th inst. while bathing, a young man named Thaddeus Bales, aged 16. He has lived with Levi Hadley in that town, since December last. He said he came from Boston, where he had lived with a person named Spaulding, who kept a Wood Wharf near Long Wharf, and that he had no parents living. Spy.

DEEP PREACHING. Since the prevailing cry to preachers now is "keep cool"—the following may not be uninteresting.

The Rev. Sidney Smith, in the preface to a volume of sermons, says—"Prose sermons are written [he might have added spoken] as if sin was to be taken out of a man like Eve out of Adam—by putting him into a slumber."

ANOTHER ILLINOIS RIOT. In an attempt to kidnap two runaway slaves, one white man was shot by one of the slaves, and one of the slaves killed by the hunting party. Much confusion and fighting is said to have followed.

MURDER. In Pope Co., Arkansas, Wm. Brown shot his wife in the breast with a rifle bearing two balls, while she sat sewing in the shade of a tree near the house.

THE RESIDUE OF THE VENOM. The N. Y. Courier & Enquirer recommend "that the sympathy of the British Government be extended to the very many who will be reduced to beggary by the total abandonment of the Apprenticeship system." We ask who will be made beggars? The Apprentices? No—neither any other man who desires a better position.

Hope Petrik, known in New Jersey as the Hermit, was drowned in the Pacific about the 1st of this month, aged 45. He was the son of a Scotch clergyman, and came to this country when he was 19 years old. Since that time he has lived as a hermit.

Profane swearing is like the biting of a fish on an unbaited hook, very unpleasant and unprofitable, to the fish.

The Bermuda Gazette of the 29th of May, contains a notice of the arrival at Hamilton of her Majesty's ship Pearl, commanded by Lord Paget, having in charge two slave vessels captured by the Pearl towards the close of April; one was the brig Diligent, captured after a chase of sixteen hours. She had on board four hundred and eighty slaves, besides a crew of fifty five men—forty of the poor slaves had died on the passage. The other was the Opposition, and was captured the same day. She had, however, previously landed her slaves on the north side of Cuba.

Another slave, the brig Camoens, with five hundred and eighty slaves, had been captured by the British armed schooner Sappho.

CONNECTICUT COPPER MINE.—The Copper Mine, at Bristol, Connecticut, to which the public attention was first called by Professor Shepherd, is found to be exceedingly rich and productive, and a large number of men are now employed upon it, with every prospect of making it a source of great wealth to the state. The breadth of veins or beds, as ascertained at present, is certainly not less than ninety feet.—About twenty tons of the ore have been shipped to England as a sample, and one hundred more are now on the ground, ready for the stamp mill. The ore is represented as very rich.

Newark Centinel.

WHAT FOLLY!—We observe a paragraph in our exchanges, in which it is stated that two Americans, now in London, have offered two hundred guineas (1000 dollars) each for seats in Westminster Abbey, on coronation day, and have been unable to procure them! Surely these fellows ought to have learnt better lessons in economy before they left their native country.—East. Bap.

ANECDOTE OF THE QUEEN.—The following is authentic, and exhibits a most gratifying feature in the character of the young queen. A man named Hillman, who served in the capacity of porter to the Late Duke of Kent, and who was accustomed to assist the present queen, (then a child) into the carriage, has long since been pensioned by the Dutchess of Kent, and is not a little gratified by receiving a bow of recognition from her majesty, whenever he chances to pass her carriage. The aged man has a daughter much afflicted, she having been confined to her bed the last eight years. On the evening of the late king's funeral, this young woman received from Queen Victoria, a present of the Psalms of David, with a marker worked by herself, (having a dove, the emblem of peace, in the centre,) placed at the 41st Psalm, with a request that she would read it; and expressing a hope that its perusal might give peace to her mind.

London Paper.

HUSBANDS AND WIVES, you have no right to expect perfection in each other. To err, is the lot of humanity. Illness will sometimes make you petulant, and disappointment ruffle the smoothest temper. Guard, I beseech you, with unremitting vigilance, your passions; controlled, they are the genial heat that warms us along the way of life—ungoverned, they are consuming fires. Let your strife be one of respectful attentions, and conciliating conduct. Cultivate with care, the kind and gentle affections of the heart. Plant not, but eradicate the thorn that grows in your partner's path. Above all, let no feelings of revenge find harbor in your breast—let the sun never go down upon your anger. A kind word—an obliging action—if it be in a trifling concern, has a power superior to the harp of David, in calming the billows of the soul.

AN ANECDOTE FOR PAINTERS.—When Wilkie was in the Escorial looking at Titian's famous picture of the Last Supper, in the refectory there, an old Jeronimite said to him, "I have sat daily in sight of that picture for now nearly three score years; during that time my companions have dropped off one after another—all who were my seniors, all who were my contemporaries—and many or most of those who were younger than myself—more than one gentleman has passed away, and there the figures in the picture remain unchanged! I look at them till I sometimes think that they are the realities and we but shadows." I wish I could record the name of the monk by whom that natural feeling was so feelingly and strikingly expressed, "The shows of things are better than themselves."

INDUSTRY.—The following anecdote may give some encouragement to the industrious husbandman.—Not long ago, a country gentleman had an estate of £200 a year, which he kept in his own hands, until he found himself so much in debt, that to satisfy his creditors, he was obliged to sell the half, and to let the remainder to a farmer for twenty-one years. Towards the expiration of the lease, the farmer, coming one day to pay his rent, asked the gentleman whether he would sell the farm. "Why, will you buy it?" said the gentleman. "If you will part with it, and we can agree," replied the farmer. "This is exceedingly strange," said the gentleman. "Pray tell me how it happens, that, while I could not live upon twice as much land, for which I pay no rent, you are regularly paying me a hundred a year for your farm, and able, in a few years, to purchase it?" "The reason is plain," answered the farmer; "you sat still, and said, 'go, I got up, and said, 'come, 'you lay in bed and enjoyed your ease; I rose in the morning and minded my business."

RECENT CONVERSION.—Our readers may remember, that about five or six years ago, the Roman Catholic prints repeated with lofty exultation, from Boston to St. Louis, the conversion of a distinguished youth in our city, named Gardiner Jones, a near relative of some of the most distinguished families in our city and State.

The youth published his reasons for renouncing Protestantism, and openly espoused Romanism. These reasons, as some of our readers may remember, were answered and refuted in the Protestant, then edited by Mr. Bourne.

Some time after his "reconciliation to Holy Mother," young Jones was entered a student in Georgetown Seminary. There he studied for more than three years, in view of being initiated into the priesthood.

But the prayers of his pious relatives, and the earnest and most affecting letters of his father and friends, and the reading of the Bible, prevailed by the grace of God.

He has latterly come out an eminently bright young Christian. He has made a solemn profession of his faith in the Lord Jesus Christ; and has been received into the Communion of the Reformed Dutch Church; and is now devotedly pursuing his studies for the gospel ministry. Blessed be the Lord of our fathers for his rich grace and mercy to our children.—Am Prot. Vind.

Pulpit discourses should resemble a clear mirror—they should give the hearers a faithful representation of themselves.

God will bless your endeavors, not your idleness.—BRIDGES.

Every minister should engage both his head and his heart in his work; his head with labor, and his heart with love.—T. WATSON.

He who solicitously seeks to distinguish himself in the pulpit by a display of elegance and profundity of learning, proves himself deficient in some of the leading virtues which ought to characterize a Christian minister.—GIBSON.

We lose more than we gain in the minds of our hearers, when we would conciliate their esteem by the sacrifice of our duty.—MASTILLON.

Hast thou permitted greediness of studies to eat up other duties?—DR. OWEN.

For want of a spirit for study there are many saunterers, and have been many scandals among ministers.—A. FULLER.

How can we be converted by apostles we cannot understand.—DE LA BAYE.

True teachers must first have the Sun of righteousness to shine in their own hearts, before they can enlighten with their light.

W. PERKINS.

We esteem the most plain and simple preachers, provided they be sensible and correct, the most eloquent.—PREACHERS' MANUAL.

Those who know most should still continue to learn.—GELLING.

DEATH OF TALLEYRAND.—Prince Talleyrand died at Paris on Tuesday evening, aged 84. He had previously written a letter to the Pope retracting his conduct early in the Revolution, at the Federation of the Camp de Mal, where, as Archbishop of Autun, the ceremony was blessed by his benediction. He sent to the Archbishop of Paris a copy of his letter to the pope, but his death bed was avoided by the prelate. In his dying moments he was visited by the King, received absolution and extreme unction. His will concludes with declaring that he died in the Roman Catholic faith.

FOR THE CHRISTIAN REFORMER.

MASS. BAPTIST CONVENTION.

The Quarterly Meeting of the Board of the Massachusetts Baptist Convention will be held in Worcester, on Wednesday, August 1, 1838, at 10 o'clock, A. M. A general and punctual attendance of the members is particularly requested, as business of importance will be laid before them. All applicants for assistance are requested to comply with the directions on the second page of the last Annual Report, a copy of which is sent to every Baptist church in the State. This is of great importance, to enable the Board to make judicious appropriations. As the circumstances of many churches have very much changed within a few months, it is desirable that all past applications, which have received no appropriations, and the applicants are still needy, should be renewed. All communications designed to come before the Board at the next meeting, should be sent to the Secretary, No. 79 Cornhill, Boston, previous to the 28th instant.

By order of the Board,
C. O. KIMBALL, Secretary.

Boston, July 17th, 1838.

MARRIED.

In Oakham, July 12, Mr. Denny S. Noyes to Mrs. Abigail E. Reed.

In Shrewsbury, by Rev. Geo. Allen, Mr. Samuel N. Whitney, of this town, to Miss Frances Rice.

In Petersham, by Rev. Mr. Noyes, Mr. Oliver O. Richmond, of Hardwick, to Miss Mary M. Loring.

In Thompson, Ct. Mr. Emory Crossman to Miss Margaret Williams; Mr. Alexander Hewitt to Miss Mary Crossman—all of Slatersville, R. I.

DIED.

In Holden, July 1, Henry E. son of Elias Darling, aged 4 years. He had left his father's house but a few minutes, and accidentally fell into the mill pond but a short distance from the house.

In Charlton, Maj. Daniel Williams, a revolutionary soldier, aged 79.

In Grafton, Mrs. Rachel Phillips, relict of Mr. Ebenezer Phillips, aged 84.

In Framingham, James Abbot, son of Mr. Josiah Abbot, aged 19.

In Weymouth, Mrs. Sally, wife of Ezra Bigelow, aged 37.

In West Cambridge, Mrs. Deborah Butterfield, aged 97.

In Medford, Mr. Edward Bigelow, son of the late Hon. Timothy Bigelow, aged 38.

In Athens, Ga. Sylvander Hutchinson, aged 29,—a native of Sutton, in this county.

In Boston, widow Sally Wyman, aged 56.—Mrs. Hannah Warren, aged 83.—Mr. James Walker, aged about 50.

In Charlestown, Joseph W. son of Mr. Charles Hill, aged 20.

In Dorchester, Mrs. Elizabeth Brown, aged 43.

In Danvers, Mr. Timothy Putnam, aged 75, a soldier and patriot of the revolution.

In Ipswich, Mr. William Rutherford, a soldier of the revolution.

In Chester, Vt. Mrs. Abigail Sargeant, aged 70, relict of Rev. Mr. S. formerly of Woburn, Mass.

In Waterbury, Vt. Hon. Ezra Butler. For many years he was in public life, as Concllor, member of Congress, and finally as Governor of the State.

In Baltimore, in consequence of her clothes taking fire, Mrs. Sterrett, relict of the late Gen. J. Sterrett.

In Mississippi, Col. Andrew Pickens, formerly Governor of South Carolina.

THOMAS J. BAKER, PERIODICAL AGENT.

THREE doors south of the United States Hotel, Worcester, furnishes to order most of the current periodicals of the day, among which are the

Family Magazine, Lady's Book and Magazine, Knickerbocker, North American Review, Four Quarters, Gentleman's Magazine, Religious Magazine, U. S. Magazine and Democratic Review, American Medical Library & Intelligence.

Orders by mail or otherwise, enclosing the money for any of these publications, or others on his list, promptly attended to.

Worcester, July 20, 1838.

BIBLES! BIBLES!

DORR, HOWLAND & CO have just received a large addition to their assortment of Bibles, of all sizes,—Pulpit, with gilt edges, Family, Pew and Pocket,—some with 16 plates for 50 cents, and some without plates as low as 37-1/2 cents.

Worcester, July 20, 1838.

SABBATH SCHOOL LESSON BOOKS.

LESSONS FOR INFANT SABBATH SCHOOLS, with a plan for conducting an Infant Class. By Henry J. Howland. 8th ed. Price, 1.50 per dozen.

EASY LESSONS FOR INFANT CLASSES IN SABBATH SCHOOLS, by the author of the Infant School Manual. 3d edition. Price, 1.00 per dozen.

The above books are published by the subscribers, and more than 10,000 copies have been sold. They are in use in five of the Sabbath Schools in Worcester. Superintendents and teachers, who have not

POETRY.

From the Christian Watchman.

SABBATH SCHOOL HYMN.

BY J. NEWTON BROWN.

To thee our hearts are rising,
Lord of the Sabbath day;
Thy goodness so surprising,
O how can we repay?
That goodness which hath crowned us,
Like sunlight shineth still;
That goodness which hath crowned us,
With knowledge of thy will!
In life's delightful morning,
It calls us unto Thee;
It bids us heed the warning,
From guilt and wrath to flee.
From every sin and folly,
It points to virtue's rule;
And that we may be holy,
It gives the SABBATH SCHOOL.
Tis there we learn of Jesus,
The sinner's gracious friend;
Whose eye forever sees us,
Whose arm can well defend.
Tis there we hear of heaven,
And learn the happy way,
To have our sins forgiven,
And gladly God obey.
To Zion's holy mountain,
Our youthful feet are led;
We drink salvation's fountain,
We eat immortal bread.
Though youthful heads grow hoary,
Our love shall never cool;
But give to God the glory
Of our sweet SABBATH SCHOOL.

SLAVERY.

From the Boston Recorder.

INTERESTING CORRESPONDENCE.

In January last, James G. Birney, Esq., Corresponding Secretary of the American Anti-Slavery Society, sent a pamphlet to Mr. Calhoun, containing a concise statement of the objects and operations of the Society, accompanied by a note proposing to furnish any further information on the subject that might be desired. After receiving this, it appears that the slave-holding members of Congress, after conferring together, appointed a committee of their own number to obtain authentic information of the intentions and progress of the anti-slavery associations, and Mr. Elmore of South Carolina, being a member, and as we suppose chairman of this committee, addressed a courteous note to Mr. Birney, proposing a series of questions which Mr. Birney answered at length. We give the questions below, with a summary of the most important facts in Mr. Birney's answers, showing the purposes and progress of the Society, presuming that the information will be interesting to our readers.

Ques. 1. How many Societies, affiliated with that of which you are the Corresponding Secretary, are there in the United States? And how many members belong to them in the aggregate?

Ans. In May, 1835, there were 225 auxiliaries reported: in 1836, 527; in 1837, 1,000. The returns for 1838, had not then come to hand, but from the report published in May, it appears the whole number now reported is, 1,346. Of late, he says, the multiplication of societies, has not kept pace with the progress of anti-slavery principles, as, where these are well received, the organization of societies is not deemed as important as formerly. The aggregate number of members is supposed to be over 112,000.

Ques. 2. Are there any other societies similar to yours, and not affiliated with it, in the United States? and how many and what is the aggregate of their members?

Ans. Several societies have been formed in the Methodist connexion, though most of their members are societies auxiliary to the American. The Illinois State Society and the Delaware State Society, both organized the last year, are not auxiliary to the American. There is also the Manumission Society of New York, formed in 1785, with John Jay, the first president, and Alexander Hamilton the second; and the Pennsylvania Abolition Society, formed in 1786, with Dr. Franklin, President, and Dr. Rush, Secretary.

Ques. 3. Have you affiliation, intercourse or connexion with any similar societies out of the United States, and in what countries?

Ans. There are a few in Canada, which have sprung up there spontaneously; and the Society sustain an agent in Upper Canada, to promote the moral and intellectual elevation of 10,000 colored people, most of whom have escaped from slavery in this republic, to enjoy freedom under the protection of a monarchy. There are numerous anti-slavery Societies in Great Britain. There is also an abolition in France, of which the Duc de Broglie is the presiding officer. In Haiti, also, an anti-slavery society has recently been formed. But these societies are connected by no formal relations.

Ques. 4. Do you or similar societies exist in the Colleges and other Literary institutions of the non-slaveholding states, and to what extent?

Ans. Strenuous efforts have been made by those who have the direction of most of the Literary and theological institutions in the free states, to bar out anti-slavery principles and prevent the formation of societies among the students; and these efforts have succeeded to a considerable extent. But public opinion is beginning to call for a relaxation of impositions and restraints; and now, for the most part, sympathy for the slave may be manifested by our generous college youth and college societies will probably hereafter increase more rapidly than heretofore, on account of the assaults which have been made upon the liberty of speech and the right of petition. Students who take this ground, are for the most part, the diligent, the intellectual, the religious.

Ques. 5. What do you estimate the numbers of those who co-operate in this matter at? What proportion do they bear in the population of the Northern States, and what in the Middle non-slaveholding States? Are they increasing and at what rate?

Ans. Mr. Birney goes into a brief statement of the progress and condition of the

cause in the several States, and sums up with the conclusion, according to the most accurate estimate which he can make, that the abolitionists in the Northern States bear the proportion of *one in ten* to the whole adult population; and in New York, Pennsylvania, and New Jersey, *one in twenty*. He says he knows of no instance in which any one notoriously profane, or intemperate or licentious, or of openly irreligious practice, has professed cordially to receive anti-slavery principles.

Questions 6 and 7 relate to the objects and means of the society, which we suppose are familiar to our readers.

Ques. 8. What has been for three years past the annual income of your societies? and how is it raised?

Ans. The receipts for the year ending May, 1835, were \$10,000; 1836, \$25,000; 1837, \$38,000; 1838, \$44,000.

Ques. 9. In what way and to what purposes do you apply these funds?

Ans. They are used in sustaining the Society's office in this city—in paying lecturers and agents of various kinds—in upholding the press—in printing books, pamphlets, tracts, &c., containing expositions of our principles—accounts of our progress—refutations of objections—and disquisitions on points, scriptural, constitutional, political, legal, economical, as they chance to arise and become important. In this Office three Secretaries are employed in different departments of duty; one Editor: one Publishing Agent, with an assistant, and two or three young men and boys, for folding, directing, and despatching papers, executing errands, &c. The business of the society has increased so much of late, as to make it necessary in order to insure the proper despatch of it, to employ additional clerks for the particular exigency. Last year the society had in its service about 60 "permanent agents." This year the number is considerably diminished. The deficiency, however, has been more than made up by creating a large number of "Local" agents—so called, from the fact that being generally professional men, Lawyers or Physicians in good practice, or Ministers with congregations, that are confined, for the most part, to their respective neighborhoods. Some of the best minds in our country are thus engaged. Their labors have not only been eminently successful, but have been rendered at but small charge to the society, they receiving only their traveling expenses, whilst employed in lecturing and forming societies. In the case of a Minister, there is the additional expense of supplying his pulpit during his absence on the business of his agency. However, in many instances, these agents, being in easy circumstances, make no charge even for their expenses.

Ques. 10. How many printing presses and periodical publications have you.

Ans. The society owns no press. The Emancipator and Human Rights are the organs of the Executive Committee. The Anti-Slavery Magazine, a quarterly, has been published two years, and arrangements are making to issue it on a larger scale. There is also, the Anti-Slavery Examiner, Anti-Slavery Record, and Slave's Friend. Besides which, are ten or a dozen, or more papers issued by local societies and individuals, in various parts of the country. In the year ending May, 1837, the issues from the press were, Bound Volumes, 7,877; Tracts and Pamphlets, 47,250; Circulars, &c., 4,100; Prints, 10,490; Anti-Slavery Magazine, 9,000; Slave's Friend, 130,150; Human Rights, 189,400; Emancipator, 217,000.

Ques. 11. To what classes of persons do you address your publications, and are they addressed to the judgment, the imagination or the feelings?

Ans. They are intended for the great mass of intelligent mind, both in the free and slave States. They partake of the intellectual peculiarities of their different authors, and cannot be classed according to any particular style or quality of composition. They may be characterized generally as well suited to affect the public mind. It has often been alleged that these writings appeal to the worst passions of the slaves, and that they are placed in their hands with a view to stir them up to revolt. Neither charge has any foundation in truth to rest upon.

Ques. 12. Do you propagate your doctrines by any other means than oral and written discussions,—for instance, by prints, and pictures in manufactures—say pocket handkerchiefs, &c. Pray, state the various modes?

Ans. Two or three years since, an abolitionist in New York, procured a lot of children's handkerchiefs, marked with anti-slavery pictures and mottoes; but none have ever been produced by the agency of the society. Female abolitionists often unite in sewing societies, and hold fairs for the sale of the articles manufactured by them, which often contain interesting devices of this kind. The society publish various drawings or pictures on paper, such as the representation of a slave market in the District of Columbia, Lynch Court in the slave States, &c.

Ques. 13. Are your hopes and expectations increased or lessened by the events of the last year, and especially, by the action of this Congress? And will your exertions be relaxed or increased?

This question, Mr. Birney answers at great length, filling six closely printed columns, showing the tendency of slavery, and giving a history of its manifestations, and also discussing at large the subject of the threatened dissolution of the Union, and showing that the disadvantages of a dissolution of the Union would be chiefly on the part of the South; and concluding with the declaration that he knows of no event that has transpired either in or out of Congress, for the last two or three years, that has had any other influence on the exertions of abolitionists than to increase and stimulate them.

Ques. 14. Have you any permanent fund, and how much?

Ans. We have none. The contributions are anticipated. We are always in debt, and always getting out of debt?

In connexion with these answers, and in compliance with an order, a set of nearly all the publications of the Anti-Slavery Society,

were also forwarded to Mr. Elmore. Another of Mr. Elmore's letters, explaining more fully his reasons for entering into the correspondence, is appended to the publication. Those who wish for further information as to the condition and progress of the anti-slavery cause, will find the correspondence at length, in the Emancipator of May 24, 1838.

PROGRESS OF THE CAUSE.

We shall now mention a few facts that furnish grounds of hope to the friends of universal liberty.

1. Within one year there has been throughout the free states generally, a steady re-action in favor of law and order. But human blood was shed, one of America's noblest sons fell a martyr to truth and freedom, ere the demon of anarchy flattered in its career. Men slept on the volcano until it broke forth in the desolating scenes at Alton; then they started from their sleep. They, who had spoken before faintly in behalf of the laws, now burned with vehement indignation; and the voice of stern rebuke burst from lips which until now had been sealed as in the silence of death. The crisis had come. The mob spirit had thrown off all disguise and showed itself the same foul, sanguinary and ferocious demon that made itself drunk with the blood of human sacrifice in the terrible days of revolutionary France. The American people saw this, and hastened, ere it was too late, to put an end to the extending domination of a power, which had grown in strength and rapacity by reason of their criminal connivance. Their efforts have not been quite unsuccessful. The days of peace seem returning, and on every side may be seen tokens of a reviving regard for the laws. Nothing, however, but the watchful, steadfast, united efforts of the moral part of the community can prevent the re-actment of scenes so dreadful and humiliating.

2. There has been a marked diminution of prejudice against the abolitionists. Their doctrines are considered such as reasonable men may entertain, without therefore meriting the appellation of "mad men;" and their character and motives are better appreciated.

3. In the aspects presented by the slaveholding states, there is not a little to encourage us. The South has a conscience that may yet be reached. In the action of many of her state legislatures, we have noticed enactments of a decidedly moral character that must have flowed from an enlightened and increasing regard to the interests of morality. They plainly show that the spirit of reform is at work among them, a spirit, which as it gathers light and power from a more familiar acquaintance with those radical principles of reformation which Christianity is every where disseminating, will soon turn its energies against the whole system of slavery.

4. The dissolution of the Union may now be regarded as a danger almost passed. The Southern press is less violent and menacing in its tone; few public men in the South seem disposed to second the treasonous sentiments of Mr. Rhett; little has been said and less done about a Southern Convention, a majority of the most eminent statesmen of the South being adverse to the measure.

5. The minds of slaveholders, generally, are more calmly attentive to the discussion of slavery. We trust they are beginning to see the folly of violent attempts to suppress the discussion of a subject, which the providence of God and the genius of Christianity are forcing on the attention of the world. At no former period during the whole seven years of our anti-slavery warfare, have we been brought into so close contact with Southern mind.

The South indeed appears to be generally receding from the truth on this great question; but it is only in appearance. The very pro-slavery ultraism that has become so remarkable, shows that slaveholders are beginning to feel the heavy pressure of abolitionism. No middle ground now will answer the purpose of the determined slaveholder. His ultraism is opposed as much to Gradualism as to Immediateism. He pleads not for a temporary, but an eternal slavery. The movements of the abolitionists directly tend to develop the real state of the south. There are undoubtedly two classes of men in that region—those who from motives of interest are resolved to countenance no scheme for bringing slavery to an end, and those who, feeling slavery to be a curse, and yet too timid, or too unenlightened to form a definite plan for its removal, look forward to a day when the providence of God shall effect its extinction.

The agitation of the slavery-question has brought out the first class in bold relief; and theirs is the voice that we now hear. They are the men who would smother discussion, and who, breathing out threatenings and slaughter, with an eye of fire and a front of defiance, would frighten the north into tame acquiescence in their unrepentant, anti-Christian, inhuman claims. Their voice has been heard first, simply because they were decided, and because too they were eager to avail themselves of the jealousies growing out of the anti-slavery excitement, to abate the hostility of the second class to slavery, and prevent forever any efforts on their part for its removal. But the very extremes to which these men of violence are driving pro-slavery notions, must sooner or later produce reaction among their more irresolute, though less selfish and despotic fellow-citizens. It is not possible, that this class can long endure that the South, the whole South should stand arraigned before all Christendom as the bold, unflinching advocate of perpetual slavery. A voice of dissent, of remonstrance shall yet be heard; a voice of terrible rebuke, in the South itself, shall go up into the ears of men, who, like Calhoun and McDuffie, would magnify and immortalize a monster, on every lineament of which Jehovah has stamped his curse, and for the annihilation of which the fulness of his unutterable attributes is pledged.—*Report of Ohio A. S. Society.*

AN APPROPRIATE SIGN.—Publicans have chosen many singular appellations to distinguish their houses; but never did the sign post more accurately describe the character of the place than in a certain ale-house called "The Sheep and Butcher." Of course the landlord enacts the character of butcher, and his customers may well be called "silly sheep."

CHILD'S DEPARTMENT.



THE BEST ORNAMENT OF A FEMALE.

In the mean time, Mary grew very tall, and from the care which was taken to keep her out of bad company, and the regular food and proper rest which she enjoyed, (for she was always in bed, and perhaps asleep, before nine o'clock,) she became, with the divine blessing, so comely a girl, that many persons remarked it to the Widow; and even those that envied the good woman, could not help saying, that Mary Fairfield, even in her linen pinafore, looked better than most of the smartest girls in Worcester. Not considering, what is, however, very true, that it is not heaping fine clothes on an awkward person which can make such a one look well; but that cleanliness, good manners, and modesty, will set off the most ordinary face, and that girls who are not well reared, and kept at home, might dignify themselves out in every kind of finery which the shops could afford, without looking one bit more like ladies, than they would if they wore a linen petticoat and checked apron.

I have often thought that there is no manner of reason, why poor people should be so coarse and vulgar as they generally are; nevertheless, they will remain so, till they can understand, that the particulars in which they differ from their betters are not so much in those things which affect the outside, but those which belong to the heart and understanding.

Mrs. Shirley has promised, if Mary behaved well for two years, instead of finding her with clothes, to give her three pounds; and she was as good as her word; but it was agreed that the Widow should have the money, to lay out for her daughter in what way she should think best.

It was soon after Mary's second year with Mrs. Shirley had elapsed, that she was one evening allowed to go to her mother's, and it very unfortunately happened the same evening, that Hannah Brown was also at home, having also had leave from Mrs. Smith to see her father, who was arrived that day from a voyage down as far as the Channel.

As Hannah came into the yard she nodded at Mary, who was sitting at her mother's door, and Mary looked with wonder, and I am afraid, with something like envy, at her glazed cotton gown, which hung in a train behind, according to the fashion of those days, and the fine ribbons in her bonnet.

"Well, mother," said Mary, "how fine Hannah is; I am sure she must have great wages to buy such grand things." The widow Fairfield answered shortly, "Yes; my dear, the wages at Mrs. Smith's are very good;" and then tried to turn the discourse to some other subject.

Mary went on with her work, and Hannah passed in and out of the yard several times, sweeping her train by Mary, and talking about the races, which were to take place the next week.

"Mother," said Mary, "I should like to have such a gown as Hannah's."

"May be you might," replied the mother; "but there are two reasons why you will not have such a one. The first is, that you have no money to buy such a gown, and the second is, that neither your mistress nor I should like to see you dressed in such a way." "What, mother," said Mary, "do you think that gown is too fine for me? perhaps it may be; but if it is too good for me, it is too good for Hannah Brown; and I am not sure, when I look at her, if I don't think so too."

"And what business," replied the Widow, "have you to think at all about it? I am sure your mistress does not teach you to meddle with other people's concerns."

Mary made no answer, but whenever Hannah appeared, her eye followed her; and when she observed her light countenance, and she talked and laughed somewhat loudly, romping with her brothers and the young sailors, Mary drew up her lip, and looked contemptuously at her; the Widow, however, did not perceive this, otherwise, she would surely have reproved her, for we have no right to despise our neighbors, though we should shun their faults. But as the noise and uproar in the yard did not please her, she directed Mary to come from the door, and sit where she could neither see nor be seen.—*Mrs. Sherwood's English Mary.*

How many live in the world, as useless as if they never had been born! They pass through life like a bird through the air, and leave no trace behind them; waste the prime of their days in deliberating what they shall do.

He, who shows to another the error of his ways, is as a light shining in the darkness; for it loses none of its own brightness, while at the same time it dispels the surrounding obscurity.

To bless God for mercies, is the way to increase them; to bless him for miseries, is the way to remove them. No good lives so long as that which is thankfully improved; no evil dies so soon as that which is patiently endured.

He who has lived well, cannot die ill; but it will go hard with him who has lived ill, to die well. Such is the omnipotence of our God, that he can, and doth, make to his elect, sorrows, and misery felicity.

MISCELLANY.

From the Temperance Journal.

The new license law, its wisdom, its expediency, its constitutionality, the prodigious exertions of the importers, the distillers, the venders, and the consumers of the means of drunkenness, to overthrow this act of high moral legislation—such are the topics, which, at the present time, and for some time to come, are likely to engross the attention of the friends of temperance throughout this Commonwealth. In comparison with these interesting matters, all others, however related to this holy enterprise, must be accounted of little moment.

The wholesale dealers have come down to the rescue, now that the friends of temperance are found to be more than a match for the retailers. It is well known, we presume, that the liquor sellers have held a meeting in this city and published a report. This report has cost much labor, and is, undoubtedly, the sum and substance of all that can be urged against the law. We desire that the public may be enabled to judge between the friends of temperance and the friends of good liquor. We offer no apology for devoting our columns to the publication of the following numbers. They were written with a view to their extensive circulation in this paper, and have been published from day to day on the pages of the Mercantile Journal.

LIQUOR SELLERS' MEETING.—No. 1.

We have read with great attention, in the Courier, a report of a Committee of liquor sellers, accepted at a late meeting in the Old Common Council Room. For the members of this Committee we cherish sentiments of good will and respect. Some of them are our personal friends. Nevertheless, they are liquor sellers to a man, and we have a particular object in making this statement. They offer their congratulations to the friends of temperance upon the success of their efforts; yet, among this very Committee, we see the name of one individual, who was Chairman of another Committee, a few years ago, by whom it was reported that they looked upon the "efforts of the self-styled friends of temperance with regret."

Now, we are fully persuaded, that these good men do not analyse their own feelings fairly and philosophically. They are certainly mistaken in the supposition, that they are friends of the temperance cause, or that their congratulations are precisely as valuable as they might be, if they themselves joined the society.

It is time that this preposterous claim of friendship and alliance, and these very foolish protestations of deep interest in the success of temperance, on the part of liquor sellers, wholesale and retail, should be weighed with care.

It is well that our friends have taken up the pen in explanation of their views. It is desirable to have this important State paper—prepared, undoubtedly, with a great amount of painstaking, yet assuredly as shallow and impotent a production as we have seen for many long days.

The names of some very respectable persons among the Committee, entitle it, nevertheless, to a candid examination. For the present we will content ourselves with a brief commendation of a single rhetorical flourish—"We know that a rose has a thorn, but we should not on this account trample it in the dust." It is not easy to see the similitude between a rose and a rum jug; but possibly, to those who are in constant juxtaposition, the aroma may be very similar. That both have thorns, we perfectly comprehend.

COMMON SENSE.

UNION.

The following remarks from the Gospel Witness, a Baptist paper printed in New York, contain so much truth and good sense and respect for that authority which supercedes all that is human, that we cheerfully give it room. If any reader should feel himself rebuked by it, and imagine that a Nathan wrote it, the effect may, nevertheless, be good. We are aware that there is scarcely enough of expediency in it to suit the philosophy of some.

That all attempts to promote christian union by a sacrifice of any portion of revealed truth, or by a compromise, in which any sect shall be bound to silence, on one point, provided another sect will be also silent in reference to another point—must necessarily prove unsuccessful—because strict integrity lies at the very foundation of the Christian character, and because, while we profess to act in the cause of the God of truth, we must act with truth and uprightness. Plain, however, as such a principle may be in theory, we find men continually urging christian union at the expense of truth. The Socinian will be perfectly united with the Trinitarian, provided the latter shall be silent respecting the divinity of Jesus Christ, or allow that proposition to be non-essential.

The man that believes that there is no punishment beyond the tomb, will act on the most friendly terms with one, who believes that God hath power after he hath killed to destroy both body and soul in hell—provided this belief shall not be urged on others as a scriptural tenet. In short, there is no limit to the extent of a union which shall have for its great working spring indifference to truth.

One fact, on this subject, has often struck us as worthy of special notice. It is the fact, that those who have been the most vociferous on the non-essential union scheme, have in the end, uniformly shown themselves to be the most violent partisans in favor of their own sect. Hence we regard it as a bad omen, when we hear any man urging the necessity of sacrificing what is believed to be a part of divine revelation, on the score of a pretended charity, whose arms like those of the fabled goddess, are stretched along the boundless earth.

A real union of Christians, a union in the truth, a union founded on that charity which rejoiceth not in iniquity but rejoiceth in the truth, is certainly an object to be fervently desired—but a union in word and tongue only, an union whose principles must shift and change with the varying phases of opinion, and the rise and fall of sects, is not one, from which we anticipate an increase of holiness in the earth.

EARLY DEATH.—But so I have seen a rose newly springing from the clefts of its hood, and at first it was as fair as the morning, and full with the dew of heaven, as a lamb's fleece; and when a ruder breath hath forced open its virgin modesty, and dismantled its too youthful and unripe retirements, it begun to put on darkness, and to decline to softness and the symptoms of a sickly age; it bowed the head, and broke its stalk, and at night, having lost some of its leaves, and all its beauty, it fell into the portion of weeds and outworn fashions.—*Jeremy Taylor.*

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Leicester Academy, Nov. 7, 1835.

From Rev. David Austin, Principal of Monson Academy, Jan. 23, 1836.
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From Rev. Leonard Woods, D. D. Andover, Mass.
An examination of your Second Class Book has fully satisfied me, that in regard both to subjects and authors, the selection is made with judgment and taste. The book is, in my opinion, suited in an eminent degree, to aid the youth in our schools and academies in acquiring the art of reading, and at the same time to give them much pleasing and useful information. I have used it several years in the schools of this District, and found it to be of great utility in securing the attention of teachers and pupils, and rendering the examinations more pleasant and satisfactory. It is therefore recommended to general use.
By order of the Board, A. D. FOSTER, Sec'y.

Sabbath School Register and Class Book, by Rev. Dr. Goring, improved edition.

From Rev. Amos Bellard.
I should rejoice to see it introduced into all our Sabbath Schools, as besides promoting their general interest it will enable the teachers, with very little trouble, to keep a continuing history of the scholars, and furnish the superintendents with all the items necessary to be embodied in their annual reports.
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Manufacturing shop near the Depot Road, a few rods East of the Post-office. Entrance for teams from Mechanic street.

JOEL MARBLE.

Worcester, 10th May, 1838.

HINTS FOR THE YOUNG.

ON A SUBJECT RELATING TO THE HEALTH OF BODY AND MIND.

RECOMMENDATIONS.

From the Boston Medical and Surgical Journal.
Weeks, Jordan & Co. have republished from this Journal a small treatise of sixty pages, entitled "Hints to the young, on a subject relating to the HEALTH OF THE BODY AND MIND, with additions by the author." At the time the chapters appeared in our pages they were extensively circulated and read with deep interest by the profession. The object of collecting the whole into a compact pamphlet form, is that the melancholy facts there disclosed may reach those who would otherwise remain utterly ignorant of the various modes in which the mind is impoverished by solitary vice, and the body broken down in early life under the uncontrolled domination of the passions. One single circumstance will recommend it to the intelligent reading, thinking community, had it no other merit—viz. Dr. Woodward, of the Insane Hospital of Worcester, is the author.

From the Annals of Education.
In consenting to the publication of this little manual, Dr. Woodward intended a great public service. The evil to which he alludes, is far more common and destructive than is generally supposed. Thousands believe, or feign to believe, that Mr. Graham and others, have either unintentionally or by design, exaggerated it. We hope the work before us will serve to convince—if it aught can do it—"the most skeptical, that it is high time to understand the matter as it is, and to take such measures in reference to its prevention as the nature of the case and the circumstances may require."

From the Boston Recorder.
It is something more than factitiousness of taste; would that it were anything short of vitiated moral feeling; that condemns the efforts of philanthropic individuals to expose the physical and moral dangers of vice—which are not fit to be named; and to warn the rising generation against pollutions that cannot be indulged even to a small degree, without imminent hazard to every personal interest. This unpretending tract is evidently the work of a master, a physician well skilled in the science of his profession, and a sincere friend to the youth of his country. It deserves and claims "an extensive circulation among parents, teachers and youth," that it may prove a PREVENTIVE as well as a CURE, to a wide spread and exceedingly injurious evil to the young.

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